

THE AMERICAN UNIVERSAL MAGAZINE.

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Embellished with a portrait of Ignatius Loyola.

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NOTES TO CORRESPONDENTS.

"LEANDER'S" passion is we doubt not *sincere*, but he certainly tells his tale in a very bad *style*.

We have seldom met with more *unphilosophical* ideas than those of the "PHILOSOPHER."

The *style* of "C's" Ode to Madness is well suited to the subject, but as we *hope* it would be unintelligible to our readers it cannot appear.

"PINDAR" soars quite *above* our comprehension; we will not fatigue our readers, by sending them so far after an "*airy nothing*."

"MARIA" is under consideration

T H 2

AMERICAN
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LIFE OF IGNATIUS LOYOLA.

WITH A HEAD.

IGNATIUS Loyola, founder of the order of the Jesuits, was born in the year 1401, of an illustrious family of the province of Guipuzcoa, in Spain. Being the youngest of eleven children, he was taken under the protection of Don Juan Velasco, Grand Treasurer of the Catholic King, who had no offspring; by whom he was educated with the same care as if he had been his own son. When he had passed his infancy in this situation, his father, who thought his genius and manners suited for a court, sent him thither with the consent of his patron, and procured for him the place of page to the Catholic King; but he soon became disgusted with the inactivity of this way of life, and resolved to embrace the profession of arms, as being more conformable to the native fire and vivacity of his temper.

The French having laid siege to the city of Pampeluna, the capital of Navarre, in 1521, Ignatius, who had been left in the place to animate and encourage the troops by his presence,

finding that he could neither by remonstrances, threats, nor promises, prevent them from opening the gates to the enemy, retired into the citadel. The besiegers being informed that the enemy were in want of provisions, offered them an interview, in order to induce them to capitulate; but the terms proposed were found so disadvantageous, that Ignatius, who attended the conference, returned haughtily into the citadel, determined to make every effort, rather than submit to a disgraceful capitulation. The French, enraged at the obstinacy and resistance of the Spaniards, advanced to the assault; Ignatius, at the head of the bravest of his troops, appeared on the breach, with his sword in his hand, and received the assailants with firmness and intrepidity. Both sides fought with great fury; but Ignatius having been severely wounded in the right leg by a cannon ball, the besieged on seeing their leader fall were struck with dismay, and surrendered at discretion. Ignatius was treated by the enemy with much respect; he was carried to their General's quarters, and as soon as he was in a condition to bear the fatigue of travelling, he was conveyed in a litter to the castle of Loyola.

During the time he was under cure he amused himself with reading, and some of the legends of the saints, replete with remarkable stories and wonderful events, happening to fall into his hands, his mind, naturally of a romantic cast, soon caught the flame of enthusiasm, and he resolved to renounce for the future, all the vanities of the world, to make a voyage to Jerusalem, and to devote his whole life to the exercises of religion. As Don Quixote was incited to embrace the life of a knight errant by perusing old romances, Loyola appears, in the like manner, to have been converted by reading the adventures of St. Dominic and St. Francis, who were the two with whose lives he was most struck.

Before he had finally determined on his purpose, he revolved in his own mind the imminent dangers and trying difficulties to which these two heroes had been exposed, and finding that his courage did not fail him, he one night started from his bed, threw himself on his knees before the image of the Virgin Mary, and in that posture devoted himself to her service by a solemn vow, promising to make a voyage to Jerusalem, as a proof of his zeal. As soon as he was thoroughly cured of his wound, he set out privately for Montserrat, a monastery of St. Benedict, near Barcelona, built upon a steep and craggy

mountain, celebrated for the number of miracles said to be performed there, by an image of the Virgin.

In prosecuting his journey thither, he met with an adventure which may serve to shew with what zeal he was inspired for the service of the Virgin. One of those Mahometan Moors, who at that time were dispersed over the kingdoms of Arragon and Valencia, joined him on the road. In the course of their conversation, Ignatius informed him to what place he was going, and extolled him in the highest strains of panegyric, the perfections of Mary, and the distinguishing prerogative she enjoyed, of being the only woman who was a mother and a virgin at the same time. The Saracen having affirmed that this was impossible, and that as she had brought forth a son, she must have lost her virginity, Ignatius, inflamed with holy fury, declared that if he did not immediately confess, that her maternity had not made her lose her virginity, he would make him severely repent of having uttered such a horrid blasphemy. The Moor still insisted, that his assertion implied a manifest contradiction; but perceiving that he had to do with an adversary who understood better how to fight than dispute, betook himself to flight. Ignatius pursued him, and had almost come up with him, when he was suddenly seized with a scruple, and stopping short, where the road divided itself into two, deliberated with himself which of them he should pursue. Being unable to come to any resolution, he thought proper to leave the determination of the affair to his mule; he therefore let go the bridle, and suffered the animal to proceed as it pleased. Happily for the Saracen, the mule directed its steps towards Montserrat, which made Ignatius believe that his mule possessed the gift of inspiration, like the goose and goat which had served as guides to an army of ten thousand crusaders in Hungary; and thence concluded, that Heaven did not then require vengeance for the blasphemies which had been uttered. Being now arrived at the town, situated at the bottom of the mountain, he purchased a coat of coarse cloth, a rope to serve instead of a girdle, a pair of sandals, and a large cloak; and plating them on the pommel of his saddle, entered Montserrat. Having read in books of chivalry, that the ancient knights, when they entered upon that honorable employment, were accustomed to commence their career by formal solemnities, and by watching all night in their arms, Ignatius thought himself obliged to imitate their example.

He repaired therefore to the church of the monastery, and having watched all the night of the 24th of March, 1522, before the image of the Virgin, sometimes standing, sometimes kneeling, he hung up his sword and poignard near the altar, presented his mule to the monastery, and departed early in the morning from Montserrat, lest he should be known by any of the people of his own country.

His dress was now entirely changed; in his hand he carried a large staff, his head was uncovered, a bottle to hold water was suspended from his girdle, and one leg and one foot were bare; the other, being still painful from his wound, he thought proper to keep covered. Equipped in this manner, he arrived at Monreſa, where he took up his lodging in an hospital of the city, appropriated for the use of beggars. Here he subjected himself to the most mortifying austerities, suffering his nails and beard to grow, begging his bread from door to door, fasting six hours every week, giving himself the discipline of the whip three times a day, remaining three hours daily in prayers, and sleeping upon the bare ground, the better to prepare himself for his intended journey to Jerusalem. At this place he composed, in Spanish, his book of spiritual exercises, which were afterwards translated into Latin, by Andrew Frusius, and published at Rome, with the approbation of Paul III.

Having embarked at Barcelona for Jerusalem, he arrived at Caieta, in five days; but being unwilling to pursue his journey, without receiving the benediction of the Pope, he went to Rome, and having paid his respects to Hadrian the Sixth, proceeded from thence to Venice. Embarking there with the permission of the Doge, in a ship of war which was destined for Cyprus, he reached that island in a short time, and joining a company of pilgrims ready to sail for the Holy Land, arrived at Joppa on the last of August, 1523, and at Jerusalem on the 4th of September following. Having soon satisfied his pious curiosity, he returned to Venice, from which he took shipping for Genoa, and again arrived at Barcelona. As he considered this place very commodious for putting in execution a design which he had formed of learning the Latin language, he began to study the rudiments of the grammar, in the year 1524, when he was thirty three years of age. A book written by Erasmus, entitled, *Enchiridion Christiani Militis*, having been put into his hand, and finding that his zeal for religion was greatly cooled by perusing it, he abandoned the works of this celebrated writer, and attached himself entirely to Thomas a Kempis.

At the end of two years he had made so great a progress, that he was judged fit to enter upon a course of philosophy; and in order to prosecute his studies, he repaired in 1526, to the university of Alcala de Henares, which had been just founded by Cardinal Ximenes. His mendicant life, his extraordinary dress, and that of four companions who had already attached themselves to his fortune, and the instructions he gave to crowds of people who flocked around him, roused the attention of the Inquisition, and obliged them to enquire into his character and conduct. They suspected both him and his followers to be of the sect of the Illuminati, who sometime before had been condemned in Spain; but finding them very ignorant, and apprehending but little danger from their doctrine, they left the affair in the hands of John Rodriguez Figuerea, Grand Vicar of Alcala. The Grand Vicar, after having interrogated them, and informed himself of their manners, dismissed them enjoining them only not to go any longer barefooted, or wear clothes of the same colour. No sooner had Ignatius got rid of this affair, than he found himself involved in another, which seemed likely to be attended with consequences of a more serious nature. Among the devotees who put themselves under his direction, there were two ladies of quality, a mother and her daughter, both widows. They had been both devoted to a life of pleasure, particularly the daughter, whose youth and beauty had procured her a number of admirers. The female sex in general, as possessing great sensibility, seem much disposed to fall into the extravagancies of enthusiasm, and these ladies, struck no doubt by the imposing manner of Ignatius, and by the wonders which he related, found themselves inspired with so strong a desire for imitating his example, that they resolved to assume the dress of mendicants, to wander over Spain begging their bread, and take up their lodging in hospitals, and to visit miraculous shrines. Ignatius, aware of the consequences, endeavored to dissuade them from their purpose. He insinuated, that they might easily take the illusions of a heated imagination for the impulse of inspiration, and represented to them the dangers to which they were likely to be exposed by pursuing such a course of life. They, however, continued firm in their resolution, and making choice of a fine morning for the commencement of their expedition, departed privately on foot, dressed like poor pilgrims, begging charity. When the report of this strange event was spread abroad, a loud clamour was raised against Ignatius, and every one accused him as being

the cause of it. A particular friend of those ladies complained that a fanatic was suffered to meddle with the direction of consciences; and boldly insisted, that the director who engaged his devotees to commit such absurd follies, deserved to be confined. The Grand Vicar, upon this complaint, put Ignatius in prison, and let him remain there five days before he came to interrogate him. When Ignatius was questioned respecting the two female adventurers, he acknowledged that he was their director, but declared at the same time, that so far from advising them to take such a rash step, he had dissuaded them from it, in as forcible a manner as he possibly could. While strict enquiry was making to ascertain the truth, the two ladies returned, at the end of forty days, and being legally interrogated, they confirmed the truth of what Ignatius had said. He was therefore cleared of this accusation, and enlarged by a public sentence on the 1st of June, 1527. His sentence contained two articles: the first was, That he and his companions should take the common dress of scholars; the second, That as they were were not divines they should abstain from explaining the mysteries of religion to the people, until they had studied divinity four years, and that under the pain of excommunication and banishment.

This sentence was a severe blow to the ambition of Ignatius; it reduced him to the humble condition of a scholar, and made him appear as a rash man, who had taken upon him to teach religion, without having acquired a sufficient knowledge of its mysteries. Sensibly affected therefore by this unexpected check, he resolved to leave the place, and to retire with his companions to Salamanca, in order to prosecute his studies. No sooner had he arrived there, than instead of studying, he began to preach, as he had done at Alcala. The people, who are easily taken by a mortified appearance, ran in crowds to hear him. There were even some ladies of quality who were desirous of becoming his penitents; but the learned thought it very strange, that a simple illiterate layman should presume to commence director in a city which had so many ministers and men of learning employed daily in instructing the people.

The friars of the convent, full of these sentiments, were resolved thoroughly to examine this stranger. For that purpose, they one day invited Ignatius and one of his companions to dine with the Superior, who was a man of great piety and learning. After dinner, the Superior took Ignatius aside, and

asked him, to what science he had chiefly applied. "We have not studied much," replied Ignatius, "and all our learning amounts to a little knowledge of grammar."—"How come you, then, to set up for a preacher?" said the Superior. "We do not preach," answered Ignatius, "we only discourse of religion, when an occasion offers." "What subjects do you treat of in your discourses?" continued the Superior. "We speak of the beauty of virtue and the deformity of vice," replied Ignatius, "and we endeavor to inspire those who hear us, with a love for the one, and an aversion for the other."—"What!" interrupted the Superior, "you confess that you are ignorant, and yet you have the presumption to treat of virtue and vice, which those only can discourse well upon, who are either philosophers or divines. What you say, therefore, must proceed from some knowledge acquired by study and application, or else you are divinely inspired.—You confess that all your learning is confined to a little grammar, consequently you must be endued with supernatural knowledge; and you will do me a great pleasure," added he, in a tone of raillery, "to inform me, whether it is after a fast or after you have made a hearty meal, that you have your revelations; what they are, and how you can prove, what we are not willing to believe without proofs, that you are divinely inspired?"

Ignatius, much embarrassed by these troublesome questions, and some pressing instances made by the Superior, to give a positive reply, resolved to be silent. This obstinacy encreased the suspicions of the Superior: he told Ignatius, "That his silence gave too much reason to believe him to be one of those impostors, who, by pretending to be divinely inspired, deceive the ignorant populace, by an outward appearance of superior sanctity." Then, looking at Ignatius' companion, who happened to be present, and who was dressed in a very grotesque manner, "One need only see you," said he, "to be convinced that you are true fanatics."

Three days after this conversation, Ignatius and his companion were arrested by the order of the Grand Vicar of Salamanca, and conducted to prison, where they were put into an old infectious apartment, and tied together by the feet, with an iron chain three yards long. The Grand Vicar coming soon after to interrogate the prisoners, Ignatius put into his hands his book of Spiritual Exercises. The Grand Vicar perused the book himself and afterwards gave it to three doctors to read.

When they had all four examined it, they ordered Ignatius to be brought before them, and told him, that they thought it very strange, that being a man of no learning, according to his own confession, he had presumed at the beginning of his exercises to explain the difference between mortal and venial sin. To which he replied, that he submitted his work to their judgment.

At length, after being twenty days in confinement, Ignatius and his disciples were cited before their judges to receive sentence. They were found guilty neither of heresy, nor of depravation of manners, and permitted to catechise ; but forbidden to touch upon so delicate a point as the distinction between mortal and venial sin, until they had studied divinity four years.

Ignatius, mortified by this prohibition, resolved to quit Salamanca, and even Spain, where the ecclesiastical Superiors treated his illuminations with so little respect. He at the same time felt a strong inclination for visiting France, in order to recommence his studies at the university of Paris, which was at that time celebrated for the ability of its professors.

He communicated his design to his companions ; but, disgusted with the miserable life which they had led, they refused to follow him. He therefore set out alone, on foot, driving before him an ass loaded with his books, and the work he had composed in the time of his greatest ignorance ; and after touching at Barcelona, to revisit his friends, arrived safe at Paris in the beginning of the year 1528. Ignatius began once more to apply to the study of grammar at the age of thirty seven ; but the misery to which he was reduced, being obliged to beg through the streets, and to lodge in the hospital of St. James's, greatly retarded his progress. He devised several expedients to remove those obstacles which impeded the execution of his plan ; but he had no sooner got rid of one difficulty than he found himself surrounded by others, because it was observed, that the earnestness with which he exhorted young people to religion, induced them to pursue a most extraordinary kind of life. He was even accused before the Inquisitor of Faits, and he narrowly escaped from being subjected to the discipline of the rod, at the College of St. Barbe, because he perverted the scholars by his fanatical conversation, and diverted their attention from their studies. All these difficulties, however, did not prevent him from going through a course of philosophy and theology, and gaining over a certain num-

ber of disciples, who engaged by a solemn vow, to devote themselves to a new kind of life. Among these were Peter le Fevre, a Savoyard, who in his childhood had kept sheep; Francis Xavier, a gentleman of an illustrious family of Navarre, who made himself celebrated afterwards by his adventures in the East Indies, and in Japan; Nicholas Alphonso, surnamed Bobadilla, from the place of his birth; and a Portuguese gentleman, called Simon Rodriguez, who had studied some years at Paris, and was maintained there at the expence of the King of Portugal. This society at first consisted only of seven persons, including Loyola himself, but it afterwards increased to ten.

The place which they chose for performing the ceremony of taking the vow, was Montmartre, a monastery near Paris, where they all met on a certain day, and after having been admitted to the holy sacrament, they repeated the vows with a loud voice, undertaking within a prescribed space, to make a voyage to Jerusalem, for the conversion of the infidels of the Levant; to renounce all that they possessed in the world, except what might be necessary for their journey thither; and agreeing, that in case they should not be able to reach the Holy Land, or to remain there, to go and cast themselves at the feet of the Sovereign Pontiff, and intreat him to dispose of their pensions in whatever manner he should think proper. Xavier, and some of the rest of the new disciples, having declared that they designed to make a journey to Spain, in order to settle some private affairs, before they resigned their temporal possessions, Ignatius fearing, lest on the persuasion of their relations, they should abandon the life which they had embraced, rather than run the risque of being deserted by those upon whom his hopes were founded, he resolved to take charge of their affairs himself; and for that purpose set out for Spain in the beginning of the year 1535, having first agreed that his companions should quit Paris on the 25th of January, 1537, and repair to Venice, where he would be ready to receive them. During the time he remained in Spain, he employed himself in preaching repentance, and making converts; but having settled those affairs which had been entrusted to his care, he embarked for Genoa, and from thence travelled by land to Venice, where his companions joined him on the 8th of January, 1537. As Ignatius had reached Venice sometime before the arrival of his associates, he resolved not to spend the interval in inactivity or idleness; he exerted himself in gaining converts, and form-

ed an acquaintance with John Peter Caraffa, who afterwards filled the Papal chair, under the name of Paul IV. and who had then united himself with other devotees to form a society called Theatins. This prelate, desirous of engaging Ignatius to enter into the order of the Theatins, contributed, not a little, by his credit, to extricate him from a bad affair which happened to him at Venice. It was reported there, that he had escaped the fire at Alcala, Salamanca, and Paris, and his enemies added, that not being able to spread his heresy in those places, he had come to infect Italy. These reports coming to the knowledge of Caraffa, he gave such strong testimony of the orthodoxy of Ignatius, that the Pope's Nuncio pronounced a sentence in his favor, which was deposited at Rome among the archives of the order of the Jesuits.

As Ignatius and his companions had bound themselves by a solemn vow to visit Jerusalem, they began to prepare for their journey, but they were desirous above all things first to salute the Pope, and to obtain his permission and benediction. They therefore went to Rome, and having had their wishes gratified, they returned to Venice, in order to embark for the Holy Land. In this, however, they were disappointed. As the war between the Venetians and the Turks had put a stop to the transportation of pilgrims, they resolved to disperse themselves throughout the Venetian territories, to preach and gain followers. After having spent some time in this employment, in which they encountered many difficulties, and were subjected to severe hardships, they returned once more to Rome, where Ignatius formed the plan of a new society, which was confirmed by Paul III. in 1540, with some limitations, and afterwards in 1543, without any restriction. Ignatius, who was created General of the order in 1541, remained at Rome, while his disciples dispersed themselves into every quarter of the globe. He labored greatly in endeavoring to convert the Jews, and women abandoned to infamy and prostitution for whose use he erected apartments in the church of St. Martha; but considering that provision was to be made for two sorts of sinners, and being desirous to remove every pretext for their continuing in their wicked courses, he formed the design of another house, where girls and married women might be admitted without any vow. He himself first contributed to this institution, and his example was soon followed by many ladies and gentlemen of the highest rank, so that in a little time, a grand edifice was erected, under the title of the *Grace of the Holy Virgin*.

(To be concluded in the next Number.)

OBSERVATIONS ON THE MODERN GREEKS.

FROM DE GUTS' SENTIMENTAL JOURNEY.

HAVING lately made a tour into Asia, I paid a visit to the giant's mountain, which is at the entrance of the Black Sea. Being arrived at the summit of this stupendous piece of nature, I had an opportunity by the clearness of the day to discover a very extensive tract of country, formerly adorned with many flourishing cities, and enriched with superb monuments of the most exquisite artists. To console myself for the loss I sustained by the disappearance of so many beautiful images, I repeated the words of a traveller*, who in the second century traversed all Greece: "Fortune, says he, delights to sport with the affairs of mankind. No mortal power can resist her will. What trace remains of that proud city, which in the time of the Trojan war, gave laws to all Greece? Where now is Mycena? Boetian Thebes, next in renown among the Grecian nations, where is it to be found? Thebes in Egypt? Orchomenus, the pride of the Mynians? Delos, once the emporium of Persian commerce? What are become of all those cities?"

After so many revolutions amongst these nations, (the history of which is too well known to you to need a repetition) those monuments which time had suffered to remain, barbarian conquerors have destroyed, or the avidity of the curious caused to be removed. It is not, therefore, in Greece we must look for those excellencies of art, with which it once so super-eminently abounded. Even the few enlightened geniusses which belonged to these fallen people in the latter ages, have deserted their compatriots to enrich with knowledge and science the flourishing nations of Italy. It is to the house of Medicis, the Italians are indebted for drawing thither by the most liberal encouragement, the teachers in every science, from Greece and other nations. No more now belongs to the Greeks, than the sad re-

* Pausanias, who lived under Antoninus the philosopher, l. 2.

membrance of having once surpassed the world in magnificence, power, and the exercise of the fine arts, with the aggravation of having this remembrance hourly brought home to them, by the sorrowful traces of their former grandeur which are constantly before their eyes.

The Archipelagians are a despicable people, abandoned to wretchedness, to ignorance, and slavery. In the great towns they are rich and supercilious, but still slaves. At this time an illiterate ignorant fellow, under the denomination of a priest, harangues the people, on that spot which once boasted an Eschines, and a Demosthenes.

It was under its last emperors this degraded country sunk into such a vile degree of contempt. At the siege of Constantinople, when attacked by the French, the Greeks incurred the most infamous reproach. Being joined with the Venetians to engage the Genoese, upon the Bosphorus, they fled with a cowardly precipitation. The last and most obstinate efforts for the preservation of their liberty, are justly to be attributed to the Candians; the courage they displayed in opposing the invasion of their enemies, and the frequent attempts they have since, though unsuccessfully, made, to shake off the yoke of Venetian tyranny, justly entitle them to the pre-eminence among the natives of Greece. This people at length subjected to the Turkish bondage, and accustomed to a state of slavery, bear the weight of their chains with less compunction. The ancient Greeks console themselves for all their losses and sufferings by the enjoyment of their dances, festivals, and other customs. The Greeks are still interesting to a curious enquirer and merit his attention. Indeed at first sight it is difficult to discover those people to be the descendants of so great a stock, but upon a closer examination their features expand upon the view, and it is easy to pronounce with certainty from what origin they sprang. M. Spon remarks that the chief virtues of the Greeks are frugality, chastity, industry, and patience under persecution; but that those are sufficiently balanced by passion, irreligion, avarice, lying, and vanity.

I have found them, I confess, such as they are represented by ancient historians, Thucydides in particular; artful, vain, flexible, inconstant, avaricious, lovers of novelty, and not very scrupulous observers of their oaths. I have notwithstanding met with excellent pilots, skilful merchants, ingenious travellers, and tolerable poets, but the gross of the people are crushed be-

Greek province, corresponds exactly with the Roman prator of a tributary nation. The Greeks have still the right of giving princes to Walachia and Moldavia ; but as those are nominated by the Grand Signior, the same intrigues, the same intestine divisions, successively raise them to that dignity, and displace them as soon. The Turks, like the ancient Romans, avail themselves of this disposition in the Greeks.

You must already perceive a great conformity between the ancient and modern Greeks : like those mutilated statues, still to be found, where all admire the attitudes, the drapery, the contour, and which recal the age of the fine arts. Would you imagine there are yet in this nation, not only poets, but even philosophers and sages ? The humble character and manners of those last are a fine contrast to the vanity of some who having commands under the government, or puffed up with presumption by their credit and opulence, take ample revenge on their equals and inferiors for the humiliating baseness with which they are often obliged to crouch beneath the authority of a Turkish officer, who contemns and spurns them. It would be ridiculous among slaves to look for that king-people, who lived in the flourishing days of ancient Greece ; but men are still the same, the Greeks have faithfully preserved what depended on themselves alone, and were not restrained by the power which subdued them. M. Spon sought Delphos in the midst of Delphos itself. Indeed no traces of it are to be found, but the Greeks themselves are to be distinguished upon a slight examination. The Turks are scarcely to be censured for the devastations they have brought upon this country, when it is remembered that a Roman general (Sylla) long before began those ravages by the destruction of the famous Lyceum. To compleat the ruin of it, he ordered those beautiful trees to be cut down, which were the so much admired ornament of that academy. On the contrary, Cesar incensed as he was against the Athenians, who had embraced Pompey's party, after the battle of Pharsalia, *pardoned the living for the sake of the dead*. Rome in condemning the Greeks to slavery, to baseness, and contempt, prepared them for a yoke still more hateful to bear ; by which their wretchedness is rendered truly complete.

Notwithstanding all that has been said, it would be injurious to this people to suppose they do not sometimes return to themselves, and feel a glow of the ancient spirit of Greece within their veins. The flame of liberty, the former characteristic of

the Greeks, from time to time attempts to rekindle, and you may observe some sparks of that sacred fire to fly out.

M. Spon has furnished us with an instance that deserves to be repeated. The Athenians, says he, rose upon the Turkish governor, and other persons in office, who attempted to depress them, by a grievous impost, which they were about to establish upon their merchandises. The governor and his party with difficulty sustained themselves, until the arrival of the Porte's decision. The Greeks gained their cause, the impost was abolished, and tranquility restored. M. Spon adds, he beheld with astonishment the intrepidity with which they attacked the most powerful men of the city, addressing them in these words:

"We agree that we have been stimulated to conduct ourselves in a manner which has embroiled the city, and disturbed its peace: but you know we ever beheld with indignation, those men who have usurped authority over us, and have found means to banish the most powerful of them. The air we breathe, stirs in us the love of liberty; it is an heritage derived from our forefathers. We will persevere in those sentiments, though it should cost each of us the moiety of his fortune."

This trait sufficiently evinces the conformity of character between the ancient and modern Greeks. Those of the Levant are equally attached to the love of liberty and the customs of their progenitors.

"If that delicacy of organs, says Montesquieu, which renders the eastern people so susceptible of every impression, is accompanied likewise with a sort of laziness of mind naturally connected with that of the body, by means of which they grow incapable of any action or effort, it is easy to comprehend that when once the soul has received an impression she cannot change it. This is the reason that the laws, manners, and customs, even of those which seem quite indifferent, such as their manner of dress, are the same to this very day in eastern countries, they were a thousand years ago*."

* Dr. Nugent's Spirit of Laws, from the French of Montesquieu, b. xiv. ch. 4.

THE GENIUS OF RETRIBUTION.

A VISION.

ONE evening, as I was returning to my habitation, I passed through a street, whose appearance told me it was the abode of the higher order. On the steps of a mansion, the seat of opulence, sat a woman, and two infant boys. As I approached, I could distinctly hear the eldest, which appeared to be about four years of age, say, "dear mother give me some bread—pray get me some, I am very hungry."

The poor woman was silent, but held out her hand, and with an eye full of misery, uttered more than words could have expressed. I gave what my circumstances would permit, and was going to ask her some questions, when it struck me, why recall to her mind the full extent of her distress; perhaps for a moment it may lay dormant. With this idea I left her; and upon entering my own house, the melancholy picture was present to my imagination; and revolving in my mind this, and a number of scenes similar to it, with which this great city abounds, I exclaimed—Mighty Power, thou hast made all men equal, why suffer one part of the human species to oppress the other.

Sleep instantly closed my eyes, and I found myself in a most delightful pleasure ground, the beauty of which far exceeded anything my imagination had ever formed. Wherever I turned all was one universal scene of delight; the extent of which was bounded only by the horizon; all around was gay and glad-some; the ground was painted with all the variety of spring, and all the choir of nature was singing in the groves; the trees around were beautiful with verdure, and fragrant with blossoms; purling streams, and clear fountains, added to the beauty of this enshanting region. In the midst of this paradise stood a palace of exquisite workmanship, the whole of which was a scene of magnificence, that beggared description. As I was wandering through this complex of art and nature, I saw a venerable being, with a firm and steady countenance, approaching me. Follow me child, he said, I am the Genius of Re-

tribution: this is the abode of the most Mighty Sovereign of all the East; the Monarch of an hundred and threescore and ten provinces.

Just as he uttered these words, I heard the sound of trumpets, and it was proclaimed, that the Mighty Sultan had prepared a banquet to entertain the nobles of his court; and rich perfumes, gold, diamonds, and pearls, would be distributed amongst them from his treasure; and seven days the voice of music should cheer their souls. I followed the footsteps of my guide through groves of orange and myrtle, till coming near the entrance of the palace, he threw a belt around me—"Thou art made invisible, my child," said he, "observe every thing around you, none can observe you." We now entered where art and nature vied to form scenes of delight and pleasure. We walked through numberless apartments, their roofs overlaid with gold, and ornamented with precious stones. Under our feet was spread carpets of the most curious workmanship; and the whole was illuminated with three hundred silver lamps. After having passed this labyrinth of splendour, we came to an apartment, which far exceeded all we had seen before. I now beheld the Sultan, sitting beneath a canopy of purple and gold, adorned with diamonds and pearls of an inestimable value; tables were spread with the most choice delicacies, collected from the four quarters of the globe. The voice of mirth was heard, and every thing contributed to breathe delight. I was absorbed in the contemplation of the brilliant objects that surrounded me; when of a sudden, a murmuring noise was heard, and a number of people was making their way to the apartment of the Sultan. I could distinctly hear some of them say, let us but see his face all will be well; he will redress our grievances as soon as they are made known to him. The nobles endeavoured to stop them, but it was in vain. One of the elders of the people appeared, and bowing himself to the earth, he cried out—"Mighty Sovereign, hear the voice of thy faithful slaves; we are oppressed, cruelly oppressed—a destructive war! At this the Sultan casting a fierce look around him, said, with a loud voice, Away with the slaves, away; let them be conveyed to dungeons, dark and horrible, that dare to interrupt the pleasures of the Mighty Sovereign of an hundred and threescore and ten provinces. And a number of officers that attended, immediately forced the venerable old man from his presence, and all was again calm. The voice of music was again resumed, and singing men, and singing women, appeared for the entertainment of

the prince and nobles ; and all again was mirth, harmony, and pleasure. But I could not help observing the countenance of some, perhaps more thinking than the rest ; fear, I thought, was strongly marked, notwithstanding the apparent joy. I was remarking these men, and a train of reflection had succeeded in my mind, on the instability of sublunary greatness, and the slender thread on which it hung, when the mirthful scene was again interrupted by numbers of all ages and all descriptions, that had again made their way into the palace. An hoary-headed sage now appeared ; but with more confidence and boldness than the other. He bowed respectfully to the Sultan, and thus addressed him :—" Oh, Mighty Sovereign, we ask not to taste of thy purple wine, nor to regale on the fat of thy does, gold and jewels are to us unnecessary, the boon we crave is far more precious ; we beg of thee, our fathers, husbands, sons, and brothers ; already has the cruel hand of war, filled thy once happy plains, with widows, orphans, and childless fires. Wert thou but one day to lay aside thy diadem, and, attired like a peasant, whom none has an interest to deceive, walk forth beyond the limits of thy court, turn where thou wilt, thou must behold the misery of thy faithful servants. I will tell thee, Oh Mighty Sultan, what thou wilt behold—the venerable, the hoary-headed swains, driving their flocks to water, they had ceased to toil, their sons supplied their places, but thy armies wanted them ; they left their peaceful dwellings to fight—to bleed—for thee. It is war, Oh Mighty Sultan—cruel and destructive war—that has pulled the props from these tottering edifices. Mark their tender offspring, exposed to the noontide sun, and beating rain : who shall protect the lovely innocents—who shall instruct their tender minds, or who shall lead them to the paths of virtue. Once more (if thou canst still bear the sight), turn thy eyes and behold those still more wretched females—these were once happy wives—sweet content sat smiling in their hearts ; but now, Oh, sad reverse, they are left to feel the most exquisite of human woes, hourly fears for lives by far more precious than their own. When they behold the orient sun, they know not but before his setting beams shall gild the West, their much loved husband's blood may stain the blushing earth. Oh, dreadful thought !—the endearing past—the melancholy present—and the much dreaded future ; all conspire to tear the mangled bosom. Help, Oh, Mighty Sultan, ere it is too late."

The Sultan's countenance now became terrible, and he cried " away with the factious crew ; dare they to talk of oppression ;

dare they to talk of grievances, through all my vast domain ! There is no such thing to be found ; let the slaves behold the light of day no more ;"—and immediately they all disappeared, and the voice of gladness once more entered, and all seemed eager to enjoy the present. But I perceived those nobles, in whom I had before observed a change, had now departed from the banquet ; but it appeared not to have any effect on those that remained ; and for three days all was mirth, and the highest festivity. But on the evening of the fourth, in the midst of the most heartfelt happiness, a dreadful noise was heard, like the rushing of many waters. I looked out, and behold the atmosphere became illuminated ; and great armies were pouring from all parts, like a torrent, on the palace. And I heard a dreadful voice cry out—the day, the great, the terrible day of retribution is at hand. All was now one universal scene of disorder, tumult, and destruction. Some threw themselves from the windows, some ran to hide themselves in the vaults of the palace, where they were soon discovered, and immolated to the vengeance of an injured people. The Sultan had fell from his seat of state, and exclaimed aloud—State your grievances, my people ; all shall be redressed ; I am now at leisure to attend ;—but it was too late—a long succession of oppression had made the people desperate, and they were determined to redress themselves. There now stood over the prince a mighty man, and in his right hand he held a sword, and with a strong voice he cried—receive the reward of thy unjust government—and instantly a most magnificent object appeared, with a benign countenance, beautiful as the morning (it was the Genius of Benevolence), and with a loud, but sweet voice, he said, *remember mercy*—in the midst of victory, *remember mercy*. I now turned to my guide, and was going to express my astonishment at what I had seen ; but he had assumed an aspect, that terrified me exceedingly, and I awoke.

A LETTER FROM A GENTLEMAN ON HIS TRAVELS, GIVING AN ACCOUNT OF THE REPUBLIC OF ST. MARINO.

I HAVE been visiting the smallest of all republics. I distinguished at some distance, and not without difficulty, at the

top of a very high mountain, a town, the houses and larger buildings of which seemed to be rather a fairy vision, than any thing in reality. Venice appears, as one advances towards it, as if rising out of the sea; St. Marino seems built among the clouds. It is not a strange thing here to see mountains, whose tops are above the clouds in their ordinary situation: it is the case with that on which Marino stands; and the whole town is on that part of it which is in general so encompassed. I never saw so strange a prospect. That it was a town was indisputable. It was a very clear day in which we approached it, otherwise, I suppose, at this distance we should not have seen it at all; but for this advantage one should scarce have seen it from this place. Another singularity on these elevations is, that they retain the snows: the weather was warm and the country open in the lower parts, but we found it winter at St. Marino; snow lay all about the town.

They have the advantage of good cellars, the coolest perhaps in the world; and nature seems in some degree to have provided against the cold of the situation, by giving them good wine to put in them. The sides of their mountain are a very happy soil for vineyards, and the wine excellent. Though the good lady has given them wine, she has left them to provide themselves with water: there is not a spring, lake, or pond, in all the place. Is not this a document to them to drink a liquor that is properer for so bleak a situation? But when will men listen to the dictates of nature and reason? They are at infinite pains to save the rain water and the meltings of the snow, and are furnished in sufficient plenty, though not with any very sweet liquor, of this kind.

You heard me call Marino the smallest republic in the world; you will agree with me that it is so, when I tell you this mountain, and three or four little hills scattered about its foot, are the whole territories. When they are in the humour to boast, as Italians commonly are when they talk of the power and riches of their country, they tell you, that in the dominions of their republic you may count four thousand four hundred souls: but they romance in this; it is impossible they should be so many.

Rome was once no bigger than this; but St. Marino never will be any bigger. See the consequences of being born under favourable or unfavourable stars. Perhaps there are better reasons; to be honest is the way to starve: robbery and murder are the short cuts to eminence. Rome had its origin from a band of

outlaws, soldiers, thieves and ravishers : they were men desperate enough to attempt any thing, and there was nothing but force and rapine to establish them. They continued the principle on which they set out, and became a people of soldiers. When they had enough for their necessities, they began to hunger and thirst after glory, and never rested while there was any thing in the world that other people called their own. Religion is the greatest enemy to rising in the world : it was a great while before the Romans were troubled with it at all, and when they were, they never gave it leave to interfere with the nobler calls of ambition. Religion was the foundation of this little republic ; and as the people seem still, like the old Romans, to inherit the spirit of their fathers, they never will increase their territories.

The founder of this republic, now elevated to the rank of a saint, was in his life time a stone cutter. He retired to this mountain in the latter part of his time, and betook to the life of an hermit. There was no difficulty in getting some occasion of a miracle from the hand of a religious of this kind. It is a country of superstition ; and every thing concurs, not only in the believing, but in the giving rise to, such accounts, and in the propagating them. He was at one time, they tell you, walking on the side of the mountain where a poor Vignerou was rolling down a stone from a broken rock, to make up a breach in an inclosure : the venerable father saw him toiling, and compassionate him : " You will soon be released from all this pain, my son," said he ; " have comfort." It happened that the fellow had been used to be often afflicted with the cholic ; whether a fit was at that time leaving him, or what was the particular incident, we are not at this time to know ; *nec scire fas est omnia* ; but hearing the consolation from so venerable a mouth, he placed great confidence in it. The father had the repute of a person of great sanctity : he had only meant, that death should one time release him from such fatigue : but the fellow, to whom custom had rendered this familiar, and who would not have wished to be eased from it on such conditions, imagined that he spoke of his disorder. Whether nature or faith performed the cure, we know not, but it was instantaneous. The man ran to his companions lower down the hill ; he told them, the holy man had known his disease, without speaking a word about it, and had cured him by only crossing his hands over him. The miracle was believed, and reported every where. The fellow, likely enough, had his fits afterwards, but they came too late ;

the reputation of the saint was up, and the return of his disorder would be attributed to his sins.

The story made a considerable noise ; people flocked about the hermit who had the power of miracles : and the princess of the country, to shew her zeal for the glory of her religion, gave him the mountain on which he had performed the miracle as his own for ever. The people who attended him from this time, built the town, and as they left it so it stands, a memorial of piety, but never to be made any better. It is not easy to express to you the veneration which is paid to him by the people, and they expect as much from strangers : they attribute the duration of their commonwealth to his protection. They hardly allow the Virgin Mary a place above him among the saints. As to all the rest, they prefer St. Marino by many degrees. Their best church is dedicated to him, and his remains are buried in it. They have his statue over the great altar, and pay him divine honours. It is among their laws, that speaking disrespectfully of him is blasphemy : it is punished in the same manner.

The inhabitants of St. Marino recount, with a peculiar kind of pride, the vicissitudes of fortune in the other states of Italy ; and, while they tell you in what manner, and at what time they changed their several masters, add, with a triumphant air, that St. Marino has stood secure during all these changes and shocks of fortune ; the piety of its inhabitants, and the power of its protector and founder have preserved it.

There is, to say nothing of their protection from this sainted mason, another, and a very strong cause of it : the town you have heard me say, stands on the top of a very high mountain ; it is not only a high, but a very steep and craggy one, and there is but one road, and that a narrow one, by which they are accessible. They look upon this as their real security, though they chuse to attribute it to another cause ; and are so careful to preserve this to themselves, that they have a law, and a very severe one, against any of their citizens coming into the town by any other way, lest it should by degrees make a path over some other part of the mountain. Liberty is very dear to those who enjoy it in a land of slavery ; the people of St. Marino know the sweets of it, and would preserve it at any hazard. It is hard to say what could force them in their situation, with no way to come at them but this single path ; and they are soldiers from their infancy. All that are of an age to bear arms are exercised, and ready at a moment's call ; and they have distinguished themselves in a particular manner as soldiers in

those wars in which they have been engaged as auxiliaries. They assisted Pius the Second against one of the lords of Ramini; and he acknowledges his successes to be, in a great measure, owing to their bravery, and rewarded them nobly. They do not at present seem ambitious of enlarging their territory, and they are right; by enlarging they might lose it. It was once somewhat more extensive, reaching half way up a neighbouring hill, but at present it is reduced to its antient limits. These they will always be able to preserve it; for who is it that will think it worth while to make an attempt upon a place, rendered by nature almost inaccessible; defended by a set of resolute, and even desperate people, fighting their own immediate cause, and not worth having if they should get it?

AN ACCOUNT OF THE DANCES OF THE TURKISH DERVISES.

FROM THE ABBE SESTINI'S LETTERS.

PASSING about two in the afternoon with Mr. Bjornstol, and the secretary to the Polish embassy through that street of Pera which conducts to Galata, we found a little beyond the Swedish palace, a monastery of those Dervises whom I shall call Mahometan monks. Having entered by a large gate, which conducted us to an extensive court, we observed a piece of ground planted with cypress trees, which serves not only as a burying place to these Dervises, but also to other Turks. Among a number of tombs, we saw here that of the famous Bonneval, whose writings are at present in the hands of the Count de Ludolph, the Neapolitan envoy.

Every one knows the motive which obliged Count Bonneval to take shelter in this country, and to change his hat for a turban. I shall only say, that he was not circumcised; that he did not frequent any mosque; that he drank wine, eat pork, and gave entertainments to all his friends, after the European

minner. His tomb is near a window, which is plainly seen in passing along the high road that leads to Pera.

After these appeared several separate apartments, disposed without any order, which are the habitations of the Dervises. They live in common, under the direction of a superior, whom they call *Scieb*, and upon whom they are dependent. These Dervises make different vows, which they never keep, since they may marry, quit their convent, and exercise various mechanic professions. There are some, however, who conform themselves strictly to their rules, and regulate their conduct according to what they enjoin.

The dress of these Dervises resembles that of the Turks, but their vestments are shorter and more simple; they have nothing on their feet but slippers; on their heads they wear a long cap, made of camel's hair, of a whitish color, which they call *Kiulef*. The *Scieb*, or superior of the Dervises, is distinguished from the rest by his *Kiulef*, or turban, which is surrounded by a long band of white muslin, and by the gravity with which he walks, when he appears in public. He always carries in his hand a large baton.

The sons of these Dervises lead a monastic life also, and on this account their convents never want inhabitants. They are named *Teskie* in the Turkish language, from the word *tek*, which signifies alone.

The mosques of these Dervises are different from other mosques; first, in their being smaller in size; and secondly, in being of a square form, and in having in the middle a kind of circular choir, surrounded by a balustrade, behind which is a gallery, where the people who go thither place themselves; but no one is permitted to enter their *sancta sanctorum*, which contains their *Minber*, or pulpit. Opposite there is a kind of small choir, to which one may go up by two stairs. This place serves instead of an orchestra.

Neither men nor women, whoever they may be, are refused admittance to these mosques. Different Turkish women, who had come hither to hear the sermon, had placed themselves in a separate corner, where we observed windows with iron grating, and other women of various religions were mixed with them. As for us, we remained also in the middle of the Turks. People are permitted to enter these mosques upon a supposition that some of them may be converted by the sermon, and consequently that they may embrace their religion. The mosque is ornamented with different inscriptions, written some in the Turkish,

and some in the Arabic language, in large characters. Some contain the name of God, that is to say, the word *Alla*; others, the articles of the Turkish faith, and some the names of the doctors of their law.

When we entered this *Teskia*, as the service had not commenced, we waited in a kind of vestibule, or parlour, until the Dervises should begin their ceremonies. Having afterwards entered one of their habitations, I observed some of them in an apartment, where they were making their *Kef*, and in which, perhaps, they were holding an assembly. Each of them was smoking his pipe; after this they called the people to prayers, which was done by the priest, who placed himself before the principal gate of the mosque, crying out *Allah*, &c. The people then assembled as well as the Dervises, and their *Scish*, or superior, as well as the *se*, cried out *Alchim salam*.

The hour being come, and the people assembled, with a small number of Greeks and Armenians, we entered the church of the Dervises. Some of them older than the rest mounted into the orchestra, holding different kinds of musical instruments in their hands, while others placed themselves in the choir, around the balustrade upon mats. The Dervises who play upon the musical instruments, and those who sing are married; they wear *mestis*, and a kind of breeches. With regard to those who dance, or whirl round, as will be mentioned hereafter, they live in a state of celibacy.

Their chief having entered the choir, he goes and places himself before the *Kaba*, or sacred place, and whoever the Dervises may be that enter afterwards, they come always barefooted and make first a profound reverence to the name of God, and then one to their superior. The Dervises afterwards throw themselves on their knees, and finish this ceremony by sitting on their heels.

The Dervises begin their ordinary prayer or *namas*, which continues more than a quarter of an hour, and often repeat at intervals the words *Alla Ekbi*, that is to say, *God is great*. After which they speak of his other attributes. They sing his praises with a loud voice, and beat at the same time certain small drums, and play upon a kind of flutes, or *flageolets*. When the prayer is finished, each Dervise retires to his place, and the *Scish* mounts the pulpit and begins his harangue. It would be impossible to repeat every thing that he says; but I shall observe, that such a discourse consists generally in giving thanks to the Most High for being born a Mussulman. The

Dervises pray also for the health of their sultan, for concord, for the peace and happiness of the empire, and for all their princes. They next beg of God, that the sabre of the Grand Signior may be always well sharpened, to cut off the heads of the *Gibins*; that is to say, of the infidels. These Turkish monks pray also for their founder and benefactors. The gestures of their *Scieb* during the whole sermon were very singular; for they consisted only in holding his arms in a supplicating posture, with his hands open, and elevating and letting them fall continually.

When the sermon was ended, one of the Dervises of the orchestra or choir sang a very mournful lamentation, not much different from ours; after which, he came down from the orchestra; and went and placed himself in the spot enclosed by the balustrade. During the interval, eight Dervises, who were already in the same enclosed space, began to take off their mantles, which they call *Ki-ka*, and remained, with a long loose dress made of cloth of different colors, which they call *Fistan*, wrapped round their bodies, and a small close jacket open before, which they name *Nimtem*.

After this, different instruments began to play, and when a kind of overture was finished, the chief of the Dervises rose up and went round the balustrade, marching always in cadence. The rest of the Dervises followed one after the other, but at equal distances. They performed this circular tour three times successively, and at each time made a profound bow as they passed before the name of God, *Allah*.

The chief then sat down, and the Dervises began to whirl round; but before this exercise, they struck the earth with their hands, and then rose up. The first Dervise, with his hands crossed over his breast, presented himself before the *Scieb*, and made him a profound bow, in a peculiar manner, as if he had been desirous of describing a semicircle, sometimes with the upper part of his body, and sometimes with his feet. The rest of the Dervises then began to pull off their clothes, and to turn round themselves. At length continuing this exercise, they formed with their clothes a kind of circular ring. I observed among them two or three young boys. The Dervises all turned round with great velocity to the sound of different musical instruments, having their arms always extended. The musicians who were in the orchestra cried out then in different tones *Allah*, *Allah*, raising their voices by degrees, till they

were out of breath, so that they could not call out any longer.

These Dervises turn round a long time, around the balustrade. He who is first has the greatest difficulty, because he is obliged to turn alone for some minutes, before the last of his companions can enter the circle.

As for me, I could not conceive how these people can go through such an exercise without feeling the least inconvenience, but reflecting afterwards, that they are accustomed to it from their infancy, I concluded that long habit secures them from all those accidents which must undoubtedly happen to those who first attempt to turn round in the same manner. The manner in which these Dervises turn round, consists in keeping the left foot firm to the earth, advancing it gradually, turning with the other foot, and performing what the French call *pirouette*.

When the Dervises present themselves to whirl round, they do not make a bow to their *Scieb*, but only to the name of God, which is written on a board against the wall. They keep then on one side with regard to their superior, and that they may not turn their back to him, they advance the right foot, and turning their face towards the *Scieb*, begin to whirl round, without, however, crossing their arms as we, lest they should imitate our crosses; but they hold one of their arms a little more elevated than the other, and keep their hands at the same time inverted, and their fingers spread, in a manner truly singular.

When these Dervises had whirled round in this manner during the time prescribed, they stopped all at once; their robes, or rather their jackets, fell of themselves over their shoulders, and they all returned to their places. The music then began with singing, and after the choir had sung, the chief of the Dervises, who was covered with a furred robe, which he wore in a very peculiar manner, quitted the pulpit, came to the middle of the circle with much gravity, and began to whirl round. He formed his steps sometimes before and sometimes behind, as if he had been opening the dance. Having afterwards returned to his former place, the rest of the Dervises began to turn round in a prettier manner, but this was the conclusion of the ceremony. They then resumed their *Feredge*, and went all to salute their chief, by saying, *Selam-beleikin*, that is to say, "peace be with you." The latter replied in his turn, *Heslakin Selam*, "let peace reign also among you." The Der-

wives then put on their slippers, and went to attend their business, or returned perhaps to smoke their pipes.

Some of these Dervises are married, and as I believe them to be very much attached to their law, I presume that each of them has no less than four lawful wives; but they are generally very unhappy, being obliged to provide not only for their subsistence, but also to procure slaves to serve them. They drink a great deal of wine, and they may be commonly found in the taverns of the *Rajus*. They are passionately fond of smoking, chew opium continually, and have a taste for young boys.

When you have any intercourse with them, you may be assured that they will not do you the least injury; they are respected by all the people, and you are more secure in their *Teskies* than in the palace of a sovereign. When one meets a Dervise in the street the manner of complimenting and saluting him consists in saying *hu*, a word to which they reply by that of *Eivallab*, which signifies *it is well for God*.

There are different *Teskies* at Constantinople, belonging to these Dervises, who are all subject to certain regulations, and acknowledge certain personages as their founders. I have been told, that there is a large convent, which they consider as the chief place belonging to their order. This convent is at *Cogna*; that is to say, the ancient Iconium, the capital of Laodicea. On this subject one may consult Ricau's history of the Ottoman empire: for, if I mistake not, that author must make mention of this convent. The Dervises of the monastery which I saw, are called *Mou Levi*, because they acknowledge *Hanireti-Mer-Lava* as their founder.

It is an established rule amongst some to whirl round like those I saw, and among others to bawl out till they foam at the mouth, and fall down on the earth as if they were dead. There is a *Teskies* of the latter sort of Dervises at *Top-Hane*, and another at *Baci Tasei*.

As the Dervises, after these violent motions which I have described, are covered all over with sweat, and are consequently exceedingly warm, their *Kirka* is put over their shoulders when they return to their places, and they receive it with much submission. These Dervises perform the same ceremonies on Tuesdays and Fridays. They continue about an hour, and end at the *Kindi*, or time of prayer performed two hours before sun-set, a time which varies every month.

When the Scieh of the Dervises dies, his eldest son succeeds.

him in his dignity, that is to say to that place which his father enjoyed. With regard to the other sons they are free to lead the same kind of life as their fathers.

These monks make a vow of poverty, and when charity is given them, they never receive it with the open hand; whatever is offered them, they take hold of it with the thumb, which they afterwards keep closely squeezed against their fingers. They never say I thank you, but only *Evallah*, that is to say, *may it be well for God*.

Of the air that has been supposed to come through the Pores of the Skin, and of the effects of the Perspiration of the body; from Priestley's experiments of Natural Philosophy.

I HAVE sometimes found it necessary, though it is by no means agreeable to me, to correct the mistakes of others on the subject of which I am treating; and I must appropriate this section to that business.

It cannot be thought extraordinary, that when it has been imagined that air is extracted from the most compact bodies, as gold by means of the air pump, it should be thought to issue from the human skin. It was also very natural to imagine, that since *respiration* injures and phlogisticates air, the *perspiration* of the body, sensible and insensible, should do the same; and they who suppose that phlogiston converts common air into fixed air, must of course imagine, that the air contiguous to the skin continually undergoing this change. Dr. Ingenhousz affects the former, and Mr. Cruikshank, after Sig. Moscati, the latter. On both these subjects I shall make some animadversions, and likewise a few experiments that I think will be deemed conclusive, on the subject of perspiration, and sufficient to confirm what I have advanced with respect to it in my last volume.

Dr. Ingenhoufs not only supposes that air is continually issuing from the human skin; but he took pains to collect it, in a considerable variety of circumstances, of which he has given a particular account. This I took the liberty to tell him I had no doubt was a deception; the air that he found not having come from the *skin*, but from the water in which it was plunged: and both the quality of the air that he found, and the circumstances in which he procured it, left me no doubt upon the subject. It was just that mixture of fixed air and partially phlogistigated air, that pump water, which he recommends for the purpose, generally abounds with. The bubbles of air rising and swelling at the same part of the skin, is by no means any proof that the air came from the skin: for that is always the case with air issuing from water, the air bubbles never rising within the water itself, but always from some other body immersed in it. All the phaenomena he has described may be seen with a piece of metal, or glass, plunged in water containing air, in an exhausted receiver; in which case it is easily shewn, that the air does not come from the pores of the metal, or of the glass, but from the water itself: for if the water contain no air, and the surfaces of the metal and of the glass be carefully wiped, that appearance cannot be produced.

He says that water exhalted of its air is not proper for this experiment, because it readily absorbs all the air as fast as it issues from the skin. But if the experiment be made in water at all, this must be the only unexceptionable manner of making it; and water by no means absorbs any kind of air so fast as he describes this to issue from the skin, and especially such a kind of air as he describes, a great proportion of which is air partially phlogistigated. It requires a long time before water, in a quiescent state, will take up any sensible quantity of such air as this. Besides, there is nothing that we know of the human frame, that would lead any person to suspect that air ever issues from the skin. Where are the *air vessels* for that purpose? and what is their origin, or connection with other parts of the system? The present state of anatomy indicates nothing on this subject.

To satisfy my friend, not myself, I told him I would make an experiment, which I did not doubt would convince him of his mistake in this respect: I did it in the following manner. I boiled a quantity of rain water, in order to expel from it all the air it might contain, and then sat with my naked arm plunged in a vessel filled with it, after carefully wiping off, under water, all the bubbles of air, that adhered to it. But though I

continued to sit in this manner a full half hour, not a single bubble of air made its appearance afterwards. I might have examined whether this water had contained any air, besides what it might have been supposed to have imbibed from the atmosphere in this interval! but I neglected to do it, and am very confident it was quite unnecessary.

After this I need not say any thing to my friend's ingenious observations on the air which he took the pains to collect from the skins of old and young persons, and his laudable endeavours to remove a popular prejudice concerning the unwholesomeness of the former, and the wholesomeness of the latter kind of air.

Mr. Cruikshank's experiments, if they could be depended upon, would both prove that fixed air is composed of common air and phlogiston, and that the perspiration of animal bodies, in a healthy state, has the same effect upon air that breathing it has, viz phlogisticating it, and making it noxious, which is contrary to the experiments of which I gave an account in my last publication; by which it appears that the air under my armpits, and near other parts of my body, was never less pure than the external air. The Abbe Fontana also told me, that he had always found the same result in experiments made upon himself. But Mr. Cruikshank says, (in the second edition of his *Letter to Mr. Clare*, printed in Mr. Clare's *Treatise on Abscesses*) that, after he had confined his leg in a glass vessel, so as to prevent all communication with the external air, lime water poured into it immediately afterwards, came out a little turbid. But this he would probably have found to be the case with a small quantity of lime water, poured into and out of any vessel of the same size, on account of the great surface of the fluid that must in those circumstances, have been exposed to the common atmosphere; in consequence of which it is always known to attract fixed air.

However, partly to examine this matter more thoroughly, and with a variation that I had thought of, I repeated the experiments on my own perspiration in various ways, and they all confirmed what I advanced before, viz. that the perspirable matter has no such effect upon the air, but leaves it as wholesome, that is, as fit for respiration, as ever, judging by the test of nitrous air, which, however, Mr. Cruikshank does not say that he ever applied in this case.

Pursuing his steps, I fastened a moist ox's bladder, containing about a quart of air, close about my ankle, so that my foot

clean washed and warm, as his was, was exposed to it; and I sat near the fire, so as to keep my foot properly warm a full hour. After this I carefully withdrew my foot from the bladder, without changing the air; and applying the test of nitrous air, the air in the bladder appeared to be of the same degree of purity with the external air; the measures of the test, applied in the same manner to both, being 1. 26. I also admitted part of this air to lime water, and observed that it did not make it in the smallest degree turbid.

Willing to give more time to this experiment, that the opportunity of this perspiration phlogisticating the air might be the greater, I once more fastened the bladder about my foot, just before I went to bed, and slept with it all night, keeping myself sufficiently warm, from eleven to half past six in the morning, when the bladder was quite dry. However, carefully moistening it, and especially where it was fastened to my ankle, I withdrew my foot, without changing the air, and immediately examined it. The quantity contained in the bladder was 40 ounce measures. It did not affect lime water, and with respect to purity was of the same standard with common air; the measures of the test with the nitrous air I happened to make use of, being in both cases 1. 3.

I cannot therefore but see reason to conclude, as I did before that it is only *respiration*, and not the *perspiration* of the body, that injures common air.

A REMARKABLE INSTANCE OF THE FORCE OF HABIT.

THE celebrated John Ernest de Biron, duke of Courland, was the son of a goldsmith, and was destined by his father for the profession of a notary. Having acquired all the knowledge necessary for this employment, he began to be tired of living in a small country town, and resolved to take the first opportunity

of quitting it. Baron de Goertz happening to stop at that town on account of the unexpected death of his secretary, Baron had an opportunity of offering his services to him, and the Baron being taken with his person and accomplishments, carried him along with him to Stockholm, where the knowledge he had in different languages, and his readiness in reading and copying all kinds of characters, rendered him extremely serviceable to his employer. As he had been accustomed from his infancy to handle old charters, titles and deeds, most of them on parchment, he had contracted a habit of always keeping some of them in his mouth while he was writing, and however disagreeable the taste may be supposed, he insensibly found great pleasure in it, as happens to those who accustom themselves to chew tobacco. This habit becoming a strong desire, he was never without some bits of old vellum in his pocket, which he cut properly for chewing, and as his various occupations placed him continually in the midst of abundance of public writings, he easily found enough to gratify this singular passion.

One day, while employed in the office of Baron de Goertz, upon some dispatches of importance, his appetite for parchment was awakened, and having observed a piece quite covered with smoke lying on the corner of a table, without farther reflection he put it between his teeth, that he might indulge himself in sucking its delicious juice ; but being intent upon his business, the pleasure he enjoyed made him forget what he had to fear. After three or four hours application, finding himself more at leisure, he perceived not only that he had the parchment still in his mouth, but that having chewed it so long and without mercy, he had reduced it to such a state that it was entirely defaced and disfigured. Having opened it with great eagerness to see what it contained, he was greatly surprised and alarmed to discover by a few of the characters which had escaped the ravage of his teeth, that it was a piece of the utmost importance respecting Livonia, which was the subject of a very warm dispute between the king of Sweden and the Czar Peter. As soon as he found his mistake, he gave himself up for lost ; his imagination could not devise any excuse, and he was plunged into the utmost despair, when his master entered the apartment. The Baron found him with the fatal parchment still in his hand, and thinking that he perceived in his countenance extraordinary signs of embarrassment, curiosity prompted him to enquire into this mystery ; but he was greatly astonished, when in casting his eyes upon the parchment, he discovered by several marks that

it was one of the most important and necessary pieces in his possession. The first emotions of his passion not permitting him to make any enquiry, or to hear the excuses of his secretary, he concluded that Biron had been bribed by the Muscovite minister to betray him, he therefore loaded him with reproaches, and instantly ordered him to be conducted to jail.

When Biron was at liberty to reflect upon his misfortune, though he could find nothing that rendered him really guilty, the presumption against him being of such a nature that it could never be construed into a proof, he conceived that his ruin was inevitable, and he thought less of vindicating himself, than of preparing for his last moment. However, as a candid acknowledgment of his fault could not be in the least prejudicial to him, he resolved to relate the whole affair simply, though he had little hopes that his judges would believe him to be sincere. Four of the most venerable senators of Stockholm, after reproaching him with his crime, exhorted him to make a full confession of the correspondence he had kept up with the Muscovites; but all they could draw from him was an account which he gave with tears in his eyes, of the manner in which he acquired a habit of chewing old parchment. However weak this defence might appear, his simple and unaffected air made a strong impression on one of the old senators whose experience enabled him to distinguish the signs of innocence and integrity. Examining him with more minuteness, he remarked, that while writing his deposition, and intent upon giving answers to the questions which were asked him, he stretched out his hand every now and then towards a writing desk which was upon the table, and drew from it several slips of old parchment with which it was lined, and by a kind of motion that appeared habitual, put them into his mouth. This circumstance made the senator conclude, that there was more probability in his relation, and on that account he interrogated him respecting his birth, and the force of this habit, and desired him to mention some instances of it, and to prove them. Happily for the prisoner, he had in his pockets a great number of small rolls of parchment, which he instantly produced. Their shape and their smell both agreeing with the idea which he had given of them, the senator from being his judge became his defender, and his character being established by other testimonies respecting his conduct and connections, Baron de Goertz was among the first to solicit for his liberty and pardon.

However, whether it was that he feared lest his weakness

should again expose him to some new embarrassment, or that he was disgusted with the singularity of this adventure, he dismissed him from his service, after rewarding him liberally for what he had done. As there was little probability that a man rejected by the ministry in so public a manner, would find any opportunity of establishing himself in Sweden, the unfortunate secretary determined to quit it, and retiring to Courland, where his disgrace was not known, he engaged himself with the first man of business that chose to employ him. Fortune, who still conducted him by the hand, introduced him to the Receiver-general of Mitau, a man fond of pleasure, and who for some time had been looking for an expeditious writer, who might ease him of his burden, and take upon him the principal fatigue of his laborious occupation. Finding that Biron was every way suited for his purpose, he received him as his secretary, and in this new employment he displayed so much skill and assiduity that he gained the esteem and affection of his master; but he still retained that fatal habit which had ruined him in Sweden. The Receiver having one day settled his accounts, returned with a receipt signed by the duke of Courland; and considering it as a thing of the utmost importance, especially as his enemies had taken advantage of his turn for gaiety, to accuse him of dishonesty and dissipation, he delivered it to his secretary, enjoining him to lay it up, and to preserve it with great care.

Though this paper had not those qualities which could excite his old appetite for parchment, nevertheless as an interval of some years had effaced the remembrance of his former disgrace, through absence of mind and the force of habit, he put it between his teeth, which in a little time entirely destroyed the Duke's name, in which all the value of the paper consisted. The secretary was not long in discovering his error, but it was too late to repair it. He conceived it to be of greater importance than it really was; and recollecting his adventure at Stockholm, was fully convinced that he was about to be exposed to the same danger. A little reflection, however, enabled him to profit by the past. A suspicion of treachery being what he had chiefly to dread, he resolved to anticipate, by an open confession, any enquiry that his master might make, and in hopes of exciting compassion, and of meeting with greater indulgence, he began by relating the unlucky event which had obliged him to leave Sweden.

The Receiver readily comprehending the cause of his misfortune, and considering it only as a subject of laughter, be-

cause he was certain of easily repairing the loss, took pleasure in prolonging a scene which appeared to him highly ludicrous. At length, after comforting him by fresh testimonies of his confidence, he thought only of pursuing such measures with the court as were necessary for his own security, and in the account which he gave the Duke of all the circumstances of the affair, he did so much justice to the merit of his secretary, that the Duke was inspired with a desire of seeing him. His figure, and the conversation of a few moments, procured him the esteem of that Prince, and this daily increasing, he at length succeeded his master, by the favor of Anne Ivanowna, his spouse, whose favor he had gained by his great ability and talents.

Sketch of the Life and Character of the famous poet Lope de Vega; from a Book entitled "Letters from an English Traveller in Spain, &c."

Madrid, August 15, 1778.

THOUGH I perfectly agree with you in opinion relating to our immortal Shakespeare, yet I cannot refrain from doing that justice to his contemporary Lope de Vega which his most extraordinary talents deserve: I shall therefore attempt to give you the character of this great poet, which is no easy task when his amazing abilities are considered; however. I shall venture to proceed, as this will be the last letter I shall write to you from hence.

Lope Felix de Vega Carpio, born the 25th of November 1562, was the son of Felix Vega de Carpio, a gentleman of Madrid, who had the reputation of being a very good poet, a turn which he observed with rapture in his child from its infancy, and which the fond parent cherished with the greatest delight. At five years of age young Lope could read Spanish and Latin fluently, and even make verses, which he exchanged with

his school-fellows for pictures and other trifles. His father, charmed with this surprising dawn of genius, spared no pains to cultivate a darling plant, that seemed to encourage the most flattering expectations. At the age of twelve, Lope was master of the Latin tongue and the art of rhetoric; could dance and fence with ease and dexterity, and sing with a tolerable taste.—Endowed with these accomplishments, he became an orphan at his first entrance into the world, with every pressure of distress, and was taken into the service of the bishop of Avila, in whose praise he wrote several pastorals, and made his first dramatic essay, with a comedy entitled *La Pastoral de Jacinto*. He soon after quitted his patron, went to the university of Alcalá, where he studied philosophy, and took a degree, then returned to Madrid, and became secretary to the duke of Alva, who entrusted him with his most weighty concerns. Encouraged by his new Mæcenas, he again tuned his lyre, and sung his praise in a poem entitled *Arcadia*. About this time he married Dona Isabella de Urbina, a lady of fashion, on account of whose gallantries he soon after fought a duel, and having grievously wounded his antagonist, fled to Valencia, where he lived some years; after which he returned again to Madrid, where losing his wife, he felt himself animated with a military ardour, and repaired to Cadiz to embark on board the great armada, sitting out by Philip the second, against Queen Elizabeth. In this fleet he sailed for Lisbon in company with his brother, a lieutenant in the Spanish navy, who lost his life in that expedition. Our poet had his share of the misfortunes of that disappointed fleet, and appeared at Madrid without a single friend, became secretary to the marquis of Malpica, and afterwards to the count of Lemos. Though his first marriage was so unsuccessful, he was in hopes of being more fortunate in that state with Dona Juana de Guardia, a lady of rank, whom he soon after lost. Inconsolable at these repeated afflictions, he entered into the ecclesiastic state, was ordained a priest, and appointed head chaplain to a congregation of priests at Madrid, though he still courted the muses, making this the chief relaxation that softened his sorrows. He was now in the zenith of his poetic glory, and his reputation became so universal, that Pope Urban the eighth sent him the degree of doctor in divinity, and the cross of the order of Malta, added to a lucrative post in the apostolic exchequer, which Lope held to his death, which happened in his seventy-third year, to the great regret of the court, and every learned man in the kingdom. The duke of Sesa, who was his patron and executor,

caused him to be interred at his own expence, with such pomp and magnificence as had never been seen before for a private person; the Duke invited all the grandees of the kingdom, who attended in person, in token of their concern at the loss of so distinguished a character. The funeral obsequies lasted three days, all the clergy of the king's chapel assisted, three bishops officiated pontifically, and three of the most eloquent orators exerted themselves in praise of the deceased, adding new laurels to the fame of Lope de Vega, with whom, when living, many princes gloried in being acquainted. Pope Urban wrote him a letter in answer to a dedication of his poem in favour of Mary queen of Scots, entitled *Corona tragica de Maria Stuardo*. Cardinal Barbarini held a very intimate correspondence with him, as did many other cardinals and noblemen, who courted his friendship. When he walked in the streets, he was gazed upon and followed as a prodigy; he was, moreover, loaded with presents, and by the rapid sale of his numerous works, soon amassed a considerable fortune, and acquired a capital of 150,000 ducats, besides his annual income of fifteen hundred ducats, arising out of his benefices and employments; so great was the fertility of his genius, the amazing readiness of his wit and rapidity, of thought, added to his animated expression, that perhaps there never was a poet in the world, either ancient or modern, that could be compared to him.—His lyric compositions and fugitive pieces, with his prose essays, form a collection of fifty volumes, besides his dramatic works, which make twenty six volumes more; exclusive of four hundred scriptural dramatic pieces, called in Spain, Autos Sacramentales, all which were successively brought on the stage: and what is still more extraordinary, speaking of his printed works, in one of his pastorals to Claudio, he says, they form the least part of what still remained in his closet. It appears from his own authority, that he used constantly to write five sheets a day, which multiplied by the days of his life, would make 133,225 sheets; then reckoning the number of verses corresponding to each sheet, it will appear that exclusive of prose, he wrote 21,316,000 verses, an unheard of exertion and facility of versification! Our author possessing an inexhaustible fund, which, like the fire of Vesuvius, continually afforded new matter, and blazed out incessantly. So extraordinary was the rapidity of his genius, he would often finish a play in twenty four hours, and some comedies in less than five hours, with as much correctness and elegance in his verse, as the most laboured pieces of other writers of his time. Such

was the contemporary of Sir Philip Sidney, Shakespeare, and Spencer ; in his *Laurel de Apollo* he has celebrated all the good poets of his time, but none were more universally praised from all parts than himself ; his surprising faculties were such, that in his dramatic pieces he broke through all rules of art, yet such was his success, that he was constantly the favourite of the public, and drew perpetual bursts of applause.—It was not his fault if his successors had not his talents to conceal their defects, and only imitated his imperfections, rendering the Spanish drama insupportable when deprived of the beauties of Lope : this was foreseen by Cervantes, who reproaches our poet with destroying the rules of the drama, as laid down by the ancients, in order to court popular applause ; to obtain which he lost sight of every idea of nature or good taste, adding, that the probability of fable dwindled in his hands, and was wasted away by the enchanting magic of verse : all unity of time and place was annihilated ; his heroes came out of their cradles, and wandered from east or west as lovers or combatants, put on the cowl of monks, died in cloisters, and worked miracles on the stage. The scene is transported from Italy to Flanders, and as easily shifted from Valencia to Mexico. Footmen discourse like courtiers, princes like bullies, and ladies like chambermaids. The actors appear in legions, often seventy at a time, and close with numerous processions, which are still kept up with us, as well as opening graves, and burying the dead, performing the most awful rites of mortality by way of amusement, which for my part I must own makes my heart recoil at the dismal sight ; nor can the most captivating language of Shakespeare overcome my feelings at this glaring indecorum.

So sensible was Lope of the wildness of his imagination, and how wantonly he sported with the confidence of the public, that speaking of himself, he acknowledges his fault in the following words :

Mas ninguno de todos llamar puedo
Mas barbaro que yo, pues contra el arte
Me atrevo a dar preceptos, y me dexo
Llevar de la vulgar corriente, a donde
Me llaman ignorante, Italia y Francia.

And again,

Y escrivo por el arte, que inventaron
Los que el vulgar aplauso pretendieron

Porque como los pag el vu'go, es Jusu
Hablarle en necio, para darle gusto,

That is, "that he was sensible of the reproaches Italy and France would make him for breaking through all rules to please the ignorant public, but since it was they that paid for it, they had a right to be pleased in their own way."

I have now given you both sides of the question, respecting this great man; were I to speak to you of his personal virtues, they are yet superior to his literary talents. His benevolence and charity towards the indigent and distressed was so great, that he always extended his hand to the needy, inasmuch that notwithstanding his considerable fortune and income, not more than six thousand ducats were found at his death — O illustrious bard, if an Englishman is not capable of doing justice to thy poetical numbers, and the harmony of thy verse, accept at least of this tribute to the goodness of thy heart.

DESCRIPTION OF THE CITY OF CONSTANTINOPLE AND SUBURBS, OF THE SERAGLIO, AND CITY OF SCUTARI.

BY THE COUNT DE FERRIERES SAUVEBAUF.

MANY writers have given us the history of the Turks, their origin and conquests; let us now take a view of them as possessors of the finest country in the world, and enjoying the fruits of their ancestors valour; and first let us take a survey of that immense city which they have made their capital.

Constantinople is situated between two seas; the port, one of the finest and most extensive in the universe, is always open to vessels both from the Black Sea and Mediterranean. Superb mosques, surmounted with large domes and lofty minarets, appear above the other buildings, and seem to lose themselves in

the clouds. This capital, situated on many hills, is seen at a vast distance. The suburbs of Calatea and Pera, situated on the further side of the port, and the city of Scutari, which rises to view on the opposite shore of Asia, affords the finest prospect to persons approaching Constantinople, who behold this agreeable mixture of thick trees and painted houses rising together in form of an amphitheatre.

The seraglio, which commands a view of the sea of Marmora, the port and the Bosphorus, is a confused heap of large and small edifices, rising one above another, without order, but intermixed with cypress trees, planted in the gardens or on the terraces, form a whole, which gives an air of grandeur and majesty to this palace, which is as dismal in appearance as it is well guarded. A number of cannon are placed round the foot of the wall which surrounds it, and serve to give notices of feasts and public rejoicings, and to salute the Sultan when he goes by water.

Constantinople, which appears so magnificent at first sight, astonishes a stranger who goes through it; he then thinks himself little recompensed by the splendor of Sancta Sophia, which has been injured both by time and the Turks, and is equally dissatisfied with the trifling and ridiculous taste of certain gilt fountains and sumptuous fronts of some of the mosques: he sees nothing before him but irregular squares, arsenals badly provided, slips for building ships, in worse order, and the vessels themselves built on a most ridiculous model. When he passes the Seven Towers, he cannot help lamenting the unfortunate victims of an authority which is ignorant even of the laws of nations. Let him pass wherever he will, he finds narrow streets, most of them on steep and winding declivities, ill paved and always covered with filth, which the dogs, equally numerous and hungry, and who are the only scavengers of the capital, are constantly fighting for under the passengers feet: he meets chariots something like coaches, drawn by two horses, which, moving with a solemn pace, on account of the difficulty of the ways, have in them the Turkish ladies taking the air, or going to pay visits. These shut up in their chests, have an opportunity of peeping through the lattices of the doors at the passengers, who are in constant danger of being pressed against the walls by the wheels of their carriages. Sometimes he beholds an unfortunate person, afflicted with the plague, drop down dead before him, and a porter, for the trifling hire which he would receive for carrying a bale of goods, takes the corpse on his back without ceremony, while the

relations and friends of the deceased, as little fearful of danger, as the porter, religiously press, to render him the last duties, without taking any precaution to secure themselves from the effects of that fatal disease; and they sometimes perish by it the next day or on the morrow.

A stranger will be much surprized and will behold with pleasure, many troops of women, much less confined at home than is generally thought in Europe, constantly in the street, going backward and forward, from and to the walks, the baths, the markets, or visiting. Two fine eyes may frequently be observed through veils of muslin, so thin as scarcely to hide the features of the face; a cloak formed to shew the most beautiful figure, announces the most elegant form, and sets off the shape of a young female, who seems always attentive to observe what sensations her charms have occasioned: she continues her route, frequently casting the most expressive looks, and perhaps making a gracious and unequivocal sign, that is often attended with consequences: sometimes he meets grave matrons, whose enormous size requires the passenger to stand close to let them pass; these are followed by Turks, whose taste lays towards the *en-bonpoint*, who pursue them with a degree of admiration, mixed with enthusiasm, and mutter prayers to their prophet, that he will grant them wives of such a form.

All the houses in Constantinople are built of wood; the shops are convenient, but small, and shew the proprietors have only a moderate degree of property. The Bastein, or quarter of the jewellers, exhibits very considerable riches; although in a country where it is very dangerous to appear to possess any. We may sometimes wander over a large space of ruins, occasioned by the frequent fires which happen in this city, either for want of care, or by the villainy of factious people; sometimes these fires destroy whole quarters of the city.

The great gate of the seraglio is on the side of an irregular square, ornamented by a beautiful fountain on one side and by the facade of Sancta Sophia on the other. This valuable monument of the finest architecture still retains some marks of its original magnificence: the dome, ornamented with a most superb Mosaic, composed of different crystals, variously enamelled, strongly reproaches the ignorance and barbarity of the Turks, who suffer such a master piece of workmanship daily to perish. On approaching the seraglio, we behold a large lodge, the windows of which over the door are stopped up by iron grating, and proclaim it to be rather the gloomy mansion of unhappy priso-

ners, that the place of residence of the most powerful prince of Asia. To add to this melancholy sight, the heads of the prescribed are exposed on one side, and the carcases of executed criminals strewed about the square. A sight which increases the horror of those subjects who approach the palace, and who tremble for fear that they shall soon add to the number.

The interior part of the Seraglio is composed of those edifices which formed the palace of the Greek emperors: the Ottoman princes have enlarged it, as circumstances required, and to adopt it to their manners. The architecture of the new work is not good, and very irregular.

Opposite to the Seraglio, on the other side of the port, is a grand edifice with many domes, some brass cannon of various calibers without carriages, and ranged on the square down to the sea side, proclaim it to be the chief arsenal for the artillery, as the name of it, *Top-ana*, signifies. Above the suburbs of Pera is a straight and rough street, built in the form of an amphitheatre, which leads up to the top of the hill, on which is the *Frank's street*, called so because the ambassadors of all the European powers have there fixed their residence; many merchants of all countries have there also built some very good houses, every one of which have handsome kiosks, or belvederes which afford them a fine view of the street each way. It is an agreeable sight to see the Greek ladies carelessly reclined on their sophas, employed almost from morning till night in viewing the passengers. This little recreation is so agreeable to them that they pass half their time in answering the salutes of the different passengers who attract their attention either by a glance, an inclination of the head, or a kiss of the hand.

About the middle of this street is the college for the education of the Grand Signior's pages; he visits this place once a year, selects from among them such young persons as have made the greatest progress in their education, and takes them with him to the Seraglio. It is pretended that none knows so well as the sultan, those among them who are the most able, and who deserve to be preferred.

At the bottom of this street is the hospital for those afflicted with the plague, to which such Europeans are carried who are attacked with that disorder; there is another for the reception of the Greeks. These establishments serve as asylums for such Christians who do not meet from their relations with that degree of pity and attention which a Mussulman, from the principles he has imbibed, affords to his brethren, if God pleases to afflict

them, even at the risk of his own life. Beyond this is the burial ground of the Christians, which is planted with mulberry trees; this is made use of as a public walk, to which every Sunday a vast crowd of persons of both sexes resort, who often employ themselves in such a manner, as, rather than in meditating on the mortality of the human species, may in time tend to increase it.

Pera is almost wholly built of wood, at least there are but very few stone houses. The palaces of the ambassadors of France and Venice are of the latter number; those of the other ministers make a very pretty appearance, being painted in fresco; they are secured from fire by a wall which surrounds the house and offices.

There are many Christian churches in Pera, and divine service is performed without restriction, by monks of different orders. The Greeks and Armenians have churches according to their various rites, with distinct hierarchal establishments.

From Pera we go down to the suburbs of Galatea, which is built on a rapid declivity, by the side of the port; this quarter is inhabited by Greeks and Armenians; there are, however, many Turks residing there. Here the French merchants and those of many other nations have houses and storehouses, secured by good vaults to preserve their effects from the ravages of fires. Galatea has some churches and ministers in it also. For a good fee the Mussulmen are always ready to grant a toleration to their tributaries.

Not far from the custom house of the Francks or Europeans, for they have one to themselves, is the quarter of the Jews; the exterior of their houses proclaim the extreme of misery, but that is only from policy, their dirty appearance, added to their usual cringing behaviour, seems constantly to solicit the Mussulmen not to oppress them farther; they act as brokers and storekeepers for all the European merchants.

Near the middle of the port is the arsenal, composed of many barracks, in which the guards and workmen are lodged; the ammunition, not very considerable, is in some sheds, and materials for the construction of ships are never in any great quantity. Disorder and often a total neglect pervades the whole. Their docks exhibit only the awkwardness of the Ottoman workmen, in every thing which concerns marine affairs. Ships have remained seven years on the stocks, before they were ready. It is easy to conjecture what kind of ships these must be, constructed for the most part with pine timber, which, from the length

of time employed in building, remain so long exposed to the air.

The bath, which composes part of the arsenal, is employed equally for the confinement of criminals, who are employed for a time on the public works, and slaves who are deprived of every hope of liberty. Here the unhappy prisoners of war are confined, heaped as it were one upon another, in sheds surrounded by thick walls, and constantly ill treated by their keepers; overwhelmed with misery, the plague and every evil incident to human nature continually afflicting them, until they sink by degrees under the weight of the evils laid on them by these barbarians.

At one side of the arsenal is the residence of the Captain Pacha, divided into several little pavilions, all on the ground floor, and by the water side; they have a pretty appearance without, being built regularly.

Two cannon placed on a small platform was part of the cannon foundry established by Baron Tott. This officer did a most essential service to the Turks; he gave them the first ideas of a regular fortification, taught them the due proportion and advantage of artillery; his foundry is still to be seen with its furnaces, of which the French officers have lately made use.

The part of Constantinople opposite to this is called the Fanal; it is a hill, the houses on which being situated on the declivity, afford an agreeable prospect. The richest Greeks of the empire are settled there; the princes of Moldavia and Wallachia have also their residence there, which might be called palaces of these princes, although clothed with sovereign power in the provinces of which the Porte entrusts them with the government, were they not while they are at Constantinople, the Chief among the tributaries who bow the neck to the yoke of servitude.

The At-Meydan, or the *square of horses*, is the most considerable in Constantinople. There is in it an Egyptian obelisk, on which are some hieroglyphics, and a very fine column of porphyry, split in many places, and secured by hoops of iron.

The Turks believe the story that Mahomet II. had split with a back stroke of his sabre, one of the serpents which form a column, raised in the middle of this square. It is bounded on one side by some houses of a bad appearance, and by a beautiful mosque on the other, the peristyle of which is a colonade: some extensive gaps occasioned by fire increases the extent of this ground, which is sometimes used for the amusement of the Girit-

ta, which is a kind of tilting, and served formerly for a horse market.

The seven towers, an edifice of immense extent, surrounded by walls flanked with large towers, is the prison so much dreaded by the ministers of those powers who happen to have any contest with the Ottoman port; this citadel, whose fortifications are sufficient only to secure prisoners, commands the sea of Marmora, and extends along its sides. The last fire in 1782, which consumed near a third of Constantinople, destroyed a number of unfortunate wretches, who were imprisoned in this fortress, many buildings in the interior parts of which were consumed by the flames.

The port of Constantinople has a vast depth of water, the currents which are constantly scouring it, preserves it always in good condition; vessels of all sizes may anchor here in safety, and even lay a cable on shore. There is not one quay round this port; the approaches to the landing places, are only narrow places, and three barks a breast can scarcely lay at the planks placed there to facilitate the embarkation and landing.

The tower of Leander, which has some cannon mounted even with the ground, has within a very fine spring of fresh water, although it is situated on a rock in the middle of the strait; some lanterns are lighted here every night to serve as a guide to ships. The city of Scutari, built on the Asiatic shore, opposite to Constantinople, rises in form of an amphitheatre, and commands the entrance to the canal, it seems to make one of the suburbs to the capital, and has in the environs some beautiful mausoleums and superb tombs. The Ottomans regard the Asiatic shore as the country of their forefathers; and if the right of conquest induces them to reside in Europe, their fanaticism makes them wish to deposit their ashes in Asia; this desire makes the number of burying grounds in the neighbourhood of Scutari immense. These also, like those in the environs of Constantinople, serve as places of rendezvous to the women of all ranks; their pretence for visiting them, is to weep over the ashes of their relations. The quantity of cypress trees planted in them, affords a fine shade and an agreeable freshness. But as the men have also the same right to resort thither and weep over their deceased friends, the fair devotees have frequent opportunities to comfort themselves with the living for the loss of the dead.

The stranger who does not go there to dry the eyes of the widow, observes with regret an infinite number of broken columns, covered with inscriptions of gold, on a blue ground.

They proclaim the ignorance of the Turks in all ages, who, after having enslaved and desolated Greece, jealous of the superiority of these master pieces of art over their own bad taste, have placed over their tombs some of the most precious remains of ancient marble, less for the sake of making their wretched monuments respectable, than to insult the memory of a people who were able to immortalize their existence by such monuments of greatness.

Such is the capital of the Ottoman empire, which is daily rising up from its ashes ; the population is nearly equal to Paris, and seems for three centuries to have braved the ravages of the plague, which is here equally constant and destructive.

ACCOUNT OF THE LAST PLAGUE AT MARSEILLES.

BY THE ABBE OMROY.

THE Plague is one of the most dreadful scourges that mankind have to dread ; and the melancholy ravages which it so often occasions have induced most governments to order, that the greatest precautions should be taken against those causes which might tend to communicate and spread the infection. An account, therefore, of what happened during the last plague at Marseilles cannot but be highly interesting.

It is beyond all doubt that the plague, which ravaged the eastern coasts of the Mediterranean seas in 1720, was communicated to the city of Marseilles by a ship loaded with goods from the Levant, which arrived in the harbour on the 25th of May in the same year. Captain Chataud, who commanded it, lost seven men on his passage, and several others after his arrival. These deaths were at first attributed to a malignant fever ; and,

instead of being subjected to a rigorous quarantine, the whole crew were suffered to come on shore at the end of fifteen days, and all the goods were sold and distributed. Bales of smuggled cloth were even conveyed into the city a few days after the arrival of the vessel. Several of the porters who had carried the goods into the magazines, appointed by government for keeping them till quarantine is finished, died suddenly; but, for fear of alarming the public, these deaths were kept as secret as possible, and attributed to a malignant fever.

Seven weeks after the arrival of the vessel, a surgeon, of the name of Grissel, having characterised this fever as of the pestilential kind, the goods were transported privately, on the 9th of July, to the small island of Java, situated at the distance of two leagues in the sea. M. de Lamoignon, two physicians, informed the municipal officers that the plague was in the city; but, unfortunately, they preferred the advice of a surgeon, called Douzon, who having been in the Levant, thought himself authorised to assert that the physicians were mistaken, and that the disorder was only a fever. The blind confidence which the magistrates reposed in Douzon was so great, that they gave more credit to his assertions than to the report of all the physicians of Marseilles, who unanimously declared, that the plague had broke out in the city. The populace, deceived by papers posted up at the corners of the streets, even followed the physicians when they appeared abroad, and loaded them with abuse, calling themselves, and ignorant fools.

The officers of the marine, who possessed more prudence, on the first report of the plague, raised barriers between the galleys and the rest of the harbor, after having taken precautions that they should not be deprived of provisions. The Parliament of Aix soon after forbade all intercourse or communication with Marseilles, under pain of death; upon which the inhabitants of the latter shut themselves up in their houses, or retired into the country. Several took up their lodgings under tents, or sought shelter on board of some vessel; but want of provisions being added to the miseries occasioned by the plague, the people revolted, and shook off all authority.

Though Dr. Chénouveau and Dr. Verny, both physicians of Montpellier, and Mr. Soullier, a surgeon, who arrived on the 12th of August, by an order from the Court, declared also, after a minute examination, that the disorder which occasioned such a ravage in Marseilles was the plague, the magistrates upon their departure caused papers to be dispersed, in which

it was affirmed, that the distemper was nothing else than a malignant fever; while a new cause still tended to spread the contagion wider: this was the procession of the reliques of St. Roch, which were carried through the streets, and to which the people ran in great crowds, notwithstanding the prohibition of the Marquis de Piles, governor of the city. Soon after, hunger, thirst, confusion, and the want of remedies and hospitals, adding their horrors to those of the plague, the mortality encreased to such a degree, as seemed to threaten the entire destruction of the place.

It is almost impossible to describe the ravages to which this unhappy city became a prey. The streets were covered with dead bodies, the number of which encreased every hour, for want of people to carry them away; and in the midst of these were seen the dying, who had quitted their beds to go and implore the assistance of the living. Happy was he who could get a mouthful of water, mixed with the blood that flowed in the kennels, to quench his excessive thirst! Whole families were thrown from the windows, with their chief yet scarcely dead; fathers and mothers, armed with bludgeons, drove their children into the streets as soon as they perceived the smallest signs of the infection; and mothers were found dead, with their children, whom they suckled, yet alive and clinging to their breasts. Some, who were attacked by this cruel disorder, in despair threw themselves from the tops of their houses into the streets, where they were dashed to pieces; while the dogs that fed upon the dead bodies, every where dispersed, spread the contagion still wider. In order to prevent this inconvenience, the people took up arms against them, and a general massacre ensued; but this, instead of alleviating, tended only to encrease the disorder.

In the midst of these horrors, and of that general terror which daunted every heart, Henry de Belzunce, Bishop of Marseilles, who without delay collected all the clergy of the city, both regular and secular, added example to precept, and found no danger superior to his courage. Having no longer servants, horses, or carriage, and all his furniture being sold or put in pawn, he went about on foot, visiting every quarter of the city, entering the deserted houses, and every day exposing himself to a thousand dangers, with a view of giving consolation and assistance to the distressed inhabitants.

The magistrates observing that good order, plenty, and almost perfect health, prevailed in the galleys, whilst the city was

a prey to plunder, famine, and death, at length made application to the officers of the marine, and the commander, De Langeron, with the Chevaliers De Levis and De la Roche, both general officers, repaired to the city on the 21st of August. Their first care was to have the dead bodies removed; and for this purpose they set at liberty a certain number of the slaves, giving them poles, with iron hooks at the ends; and the intrepid Moustier, one of the magistrates, conducted them through the whole city, going with them to the most retired corners, and mounting into the infected houses. Langeron having received, on the 12th of September, a brevet, appointing him Commandant of Marseilles, every thing in a short time assumed a new appearance. The generous citizens, whose offers of service had been rejected on the commencement of the infection, again entered the city, and voluntarily exposed themselves to danger for the good of their countrymen. The Commissaries of the different quarters, the Directors of the Hospitals, and the other public officers, who had fled in the month of June, hastened to resume their functions, though the ravage occasioned by the plague was then so dreadful, that upwards of a thousand people perished every day. Before the end of September the mortality began to decrease, and towards the middle of October the citizens appeared in the streets, though with great precaution, and armed with poles nine or ten feet in length, to keep each other at a distance; but about the end of the month the mortality became almost insensible.

Scarcely was the city relieved, when the Commandant turned his attention towards the country. He divided its territories into several departments, to each of which he assigned every necessary assistance. The plague, at that epoch, appeared there under the most desolating aspect. About the end of December Langeron employed himself in the arduous task of purifying the public edifices, as well as the houses of individuals; and the plague at length disappeared, after having destroyed fifty thousand persons. This was the most terrible that ever Marseilles experienced, and the nineteenth time, after an interval of seventy one years, that it had been afflicted with this dreadful disaster.

We shall conclude this article by observing that vinegar has been proved to be very efficacious in preventing the contagion of the plague, and it is greatly to be wished that it were more used, and that all communication were intercepted between those countries where this dreadful disorder prevails. It is also of the

highest importance frequently to remind the public, that it often breaks out in some of those countries with which France, England, and other commercial nations, keep up a correspondence. The plague lately carried off, at Algiers, two gentlemen from whom the Abbe Bertholon expected several communications respecting the natural history of that part of Africa. By letters from that city, dated June the 16th, 1787, it appears that the plague was then continuing its ravages, and that there had died between that period and the 2th of April, 224 Christians, 1093 Jews, and 6748 Moors; in all 8065 persons. The markets were entirely deserted, the shops and manufactories shut, and commerce was wholly at a stand. The mortality was still greater in the camp formed near the city by the principal inhabitants, who had taken shelter there under tents. These letters added, that though there was an abundant crop, hands were wanting to reap it; it was rotting on the ground; and strong apprehensions were entertained that the plague would be succeeded by a famine.

By the wise precautions which were taken, several of the neighbouring isles, and among others Mahon, were preserved from this dreadful scourge, and its progress was even checked in the small island of Colon, to which it had been brought by some vessels from Africa. The Spanish prisoners, redeemed at Algiers, were obliged to perform a double quarantine, and were not suffered to land till the expiration of one hundred and two days after their departure from Algiers. The same precautions were also strictly observed with respect to those who arrived afterwards.

OBSERVATIONS ON THE VOGOULS, A PEOPLE OF SIBERIA.

FROM PALLAS' TRAVELS.

THE Vogouls generally live in families, or in very small bodies, in their forests: each family extend their territories as far as they are able to penetrate in their hunting excursions;

but they always respect the possessions of that family who live nearest to them. Having no other occupation than hunting, necessity prevents them from living together in villages; on the contrary, it obliges them to retire to some distance from one another. Collected into large bodies, it would be impossible for them to find game enough for their subsistence. Though by hunting all kinds of animals, and particularly fables, the great number of them are enabled to live comfortably, they breed no horses; these would be almost useless to them, because they find it more convenient to traverse their marshy forests on foot; besides, they have no pasture to feed them, and these animals would always be exposed to the danger of being devoured by the bears, with which this country abounds. Those even who are rich have only a few cows, which remain near their huts, under the care of their wives: very few of them possess dogs, and they have no other domestic animals. Nature, however, in return, has supplied them with abundance of wild animals. Their principal food consists of the flesh of the elk. Each community has enclosures of ten or twelve *versts** in circumference, and even more, in their forests, which are surrounded by the trunks of trees laid one upon another, or by young pines and firs interwoven between posts erected at certain distances. The Vogouls are extremely jealous respecting the security of these enclosures; and they guard them with great care, to prevent any one from coming to steal their grass, cut their wood, or to settle there and seize upon their game. These enclosures have openings here and there, in which gins and traps are placed to catch various kind of game. In these they often catch the female elk with her young. Their most usual gins are bent bows, with their arrows. The Vogouls pay their tribute in elk skins, and sell the rest. Whatever remains of the flesh of these animals, which they cannot consume fresh, they cut into long bands, and dry it in the air without salt, or else smoke it. When dried they eat it roasted, and even sometimes raw. When they remain any time without catching game, or when they find themselves pressed by famine, they have recourse to the bones, which they break into small pieces, and dissolve to a jelly by boiling them in water: they are then satisfied with this fare until they can procure better provisions. They are, however, seldom reduced to this necessity, because, by means of their arrows on

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* A *verst* is a Russian league.

their musquets, they are always provided with game of every kind. Those who live near rivers find a ready resource in the fish, which they catch with their nets; for this purpose they make canoes of the trunks of trees, after the manner of the Russians, or after their own, with pieces of the bark of the birch tree, which they fix together with the sinews of the elk, and afterwards daub over with rosin. These provisions, with the fruit of the cedar, and the seeds which they find in their marshes, constitute all their subsistence. They are never attacked by the scurvy and they make use of no plant or remedy whatever. Their healthiness perhaps is owing to their not eating salt, and to their being enured to their climate: few of them, however, attain to a great age. The Russians sell them meal, with which they make various kinds of cakes; and they consider themselves as extremely happy when they can procure spirituous liquors. They purchase from the Russians every thing necessary for their dress, for they are not acquainted with the manner of preparing furs and skins. For gloves they use the feet of the elk, which they prepare by moistening them with grease or fish oil, and they rub them in their hands until the skin becomes quite soft. Their snow shoes they cover with the skin of the elk, which they soften with turpentine, or with a peculiar kind of glue. This glue is made of the blood of the elk and meal, or from the horns of that animal. This mixture they leave in a warm frying pan during the night. In person the Vogouls are small and effeminate; they have a considerable resemblance to the Kalmouks, except that they are somewhat whiter. Their faces are round; and for this reason their women, who are accounted amorous, appear to be pretty. They have long brown or black hair: few of them have it fair or red. They have little beard, and it grows up very late. The upper dress of their women consists of a large kind of shift, of coarse white cloth, which reaches down to their heels. They wear a handkerchief around their heads, and below it a black bandage, ornamented with bits of coral. The young women wear their hair in tresses, like those of Russia. These people have adopted many of the modes and customs of the Russians, as well as their dances, which they prefer to their own. Their dancing consists in making short steps continually, with their feet very near to one another. In this manner the couple dance round face to face, fixed in one place, or having their arms locked together, and back to back. While they dance they hold a white handkerchief in their hands, with which, as

well as with their heads, they make various gestures, marking the cadence very exactly by a small agitation of the body. Their usual instrument of music is a kind of harp, which they call *Schongourt*. It is shaped like a canoe, has seven strings made of catgut, which are fixed to one end of the instrument by a peg that goes across it, and are tuned by other small pegs placed at the other end. The musician holds the instrument on his knees, stamps the strings with his right hand, and plays with the left. Their airs are simple and harmonious, and in the taste of those of the Tartars. Their language appears to have much affinity with that of the Finlanders, as far as I was able to discover by their vocabulary. They have, however, many dialects; that of the Vogouls on the banks of the Sofva differs from those on the Toura, both in the pronunciation, which is shorter and more masculine, and in the manner of expression. The former are much livelier than the rest, who are naturally phlegmatic.

The winter huts of the Vogouls, who have not houses like those of the Russian peasants, are constructed of wood, in a square form, and without an elevated roof. The door fronts either the east or the west. On the left of the door, against the wall, is erected a low stove, having a chimney on one side, above which there is a square opening, to give a passage to the smoke, and to admit light. Opposite to the stove stands a large bench, which serves as a bed; and close to the fourth side of the hut there is another bench, upon which the family sit. Before this apartment there is generally another, which is covered, and in which they keep their vases and utensils. The latter consist principally of wooden troughs, and barrels, made of the trunk of the birch tree, hollowed out, or of the bark of the same tree, which they employ for various purposes. They make cups and plates of it; and the women long cradles, in the form of little boats, which they suspend in the air for the purpose of laying their children to sleep in them. They make a kind still smaller, to carry them on their backs. With the thin upper rind of the birch tree, after it has been well cleaned and boiled, they make all kinds of small boxes. To accomplish this they double the bark, and having sewed it together with thread made of sinews, ornament them with chips cut exceedingly thin. In these boxes they keep their trinkets and toys. During the summer they live in huts made of the bark of the birch tree, before which they keep a continual fire, to drive away the flies and gnats, which swarm in this country, and which, without

this precaution, would not leave them at rest a single moment. Near them they keep their domestic animals, which serve as company. These people may be seen in their forests, all employed in constructing their huts, with pieces of the bark of the birch tree, supported by high poles and stakes.

With regard to their religion, I was not able to get a thorough knowledge of it, because they take a great deal of pains to conceal their prejudices; but they all profess to be Christians. It is, however, certain that they have a great number of idols, which they privately worship, especially when they set out to hunt: they seem, indeed, to have preserved much of their idolatry. When they depart to hunt elks, fables, &c. they invoke particular divinities, and sacrifice some of these animals before their idols or images. Near the Sofva, at the winter habitation of a rich Vogoul, called Denichchin, may be seen a rude figure of stone, which represents a young elk. Respecting this wonderful petrification, a great number of fables are told, and a hut has been erected or purpose to cover it. Many of the Vogouls come hither from a great distance to repeat prayers, to offer up sacrifices, and to present offerings, in order that they may be successful in hunting. I was assured that they had in their houses idols of the same kind, formed of wood, the eyes of which were made of bits of lead, or of coral. About a year before I was in this country, some people who were employed to search for mines, in traversing a forest that had been consumed by fire, discovered between the Sofva and the Lobva a copper statue, near a very tall pine. It represented a man holding a javelin, and was probably an idol of the Vogouls. These people, before they were converted, generally kept their idols in caves of their rocks, or on the tops of steep precipices and tall pines, that they might excite the greater veneration. Near the Lobva, above the rivulet of Schaitanka, in a calcareous mountain, there is a grotto, which is still considered as a Vogoul temple. It is filled with the bones of victims and small images: copper rings with figures engraven on them, and other articles, which the Vogouls purchase from the Russians, and which they secretly worship, are sometimes found here. There are a great number of rivulets and streams in this part of Siberia, which bear the name of Schaitanka, or Schaitanskia, because the Vogouls sacrifice there to their idols, which by the Russians of that country are generally called Schaitan.

LIFE OF JOHN FOTHERGILL, M. D. F. R. S.

(Continued from page 304.)

THE name of Captain Carver is well known to the public, by his travels into the interior parts of America, and in the annals of misery, by that distress to which he was reduced by long continued want. Disease, its natural consequence, gave him access to Dr. Fothergill, and as often as he applied for medical relief, the doctor as often accompanied his prescription with a liberal donation. Captain Carver, however, was not an importunate solicitor, and many were his struggles between diffidence and hunger; but at length, overcome by the doctor's repeated acts of generosity, he determined to embrace want, rather than be troublesome to his benefactor, and soon after he fell a sacrifice to his choice. When his fate was communicated to the doctor, how tender was his expression! "Had I known his distress, he should not thus have died."

At the approach of the severe winter of 1767, Dr. Fothergill proposed a scheme, and liberally contributed to raise a fund, to purchase fish at a cheap price, and to dispose of them at a small loss, till the whole subscription should be expended, for the benefit of the poor, and middle classes of housekeepers. The society who supported this scheme, which was continued to the year 1770, purchased potatoes, in the same manner, in Lancashire, or other cheap markets, and conveyed them by water to the metropolis, where there is more poverty, as well as more wealth, than in any other part of the kingdom.

To break a monopoly, which had highly enhanced the price of fish in all the markets about London, Dr. Fothergill first suggested the scheme of bringing fish by land-carriage; and though it did not succeed in every respect, it tended to destroy a supposed combination, which has never since arisen to the same alarming extent; and may, probably, long be remembered as a project, which, though now suspended, may be renewed at a future time, should the same complaint again occur.

To render bread much cheaper to the poor, though equally wholesome as wheaten, he proposed also a method of making it with one part of potatoes and three parts of household flour; and to encourage the use of it, he caused proper directions to be distributed among the bakers, and others in the city.

In the time of the late war, when the success of our arms had filled the prisons with miserable captives, a national subscription was instituted, to feed and to clothe them. In this laudable undertaking Dr. Fothergill bore a considerable share. The society of Quakers, who scarcely constitute the two hundredth part of the nation, raised above one fourth of the whole subscription, towards which he was an ample contributor; and he was one of the committee for appointing and appropriating this national bounty.

The late unfortunate war in America afforded another example of popular misery, and another instance of Dr. Fothergill's beneficence; for his bounty flowed copiously into the channels of misery, wherever it existed. As the contention in that country was embittered by reciprocal injuries; and as each contending party was more and more stimulated to acts of violence, reiterated distresses had levelled almost all ranks of people into penury and want. To alleviate these ravages of intestine feud, a subscription was opened among the Quakers of Europe for the service of their fellow subjects beyond the Atlantic; and if Dr. Fothergill did not first propose it, he was certainly one of the most early and liberal advocates for this generous subscription, the application of which was not confined to any sect.

He who so ardently and successfully exerted his abilities, and employed his fortune to promote private happiness and public good, was upon many occasions a generous patron of literature. The ingenious and inquisitive Cleghorn, who long practised physic at Minorca, after his return to England, by the suggestion of Dr. Fothergill, arranged his important history of the diseases of that island, and laid it before the public. The most material parts of this work had been communicated to the doctor in letters from Minorca, dated in the years 1742 and 1744, methodically digested by the author, in pure, elegant, and classical Latin, which he wrote with great fluency and ease. To Dr. Fothergill also is the world, perhaps, indebted for Russel's History of Aleppo, a work executed with so much judgment and perspicuity, as must hand down the reputation of its author to distant posterity. Dr. Russel had been his early

associate, and afterwards corresponded with him from Aleppo. "From the time that he left England," says the doctor, "till his return in February 1755, we had maintained a regular correspondence. I could not forbear mentioning to him repeatedly how acceptable a more accurate account of Aleppo would be to this nation, and to all Europe; that no person would probably ever stand a chance of succeeding in it so happily as himself; that his long residence there, his knowledge of the language, the manners, customs, and diseases of the place, the great credit he had acquired amongst all ranks, by an able, diligent, and disinterested exertion of his faculties, his influence over the Pasha, and the respect paid him by the Turks themselves, would facilitate every enquiry. He viewed the proposal in the same light, collected materials, made suitable enquiries, and has erected a lasting and honorable monument to his own memory."

Many other circumstances might be mentioned of his generous ardour to promote useful knowledge. The indefatigable Purver, who, by wonderful self exertion, acquired a considerable knowledge of the languages, effected, under the patronage of Dr. Fothergill alone, a literal translation of the sacred scriptures. Edwards, whose birds resumed new life by his pencil, and who was the first that added ease to attitude, and truth to richness of plumage, in this department of natural History, repeatedly acknowledges his obligations to the doctor; and Drury, who, with singular accuracy of description, has united all that vivid elegance of coloring which entomology will admit, and who has thereby rendered it both entertaining and instructive, introduces this liberal patron with the warmest expressions of esteem, in the Preface to his *Illustrations of Natural History*.

Besides those pursuits more immediately connected with the sciences, and the medical art, Dr. Fothergill's attention was often engaged by other objects, less calculated, perhaps, to extend his fame as a professional man, but equally conducive to the good of mankind. He frequently exerted his talents in detecting error, and pointing out improvements in the metropolis; and he communicated the result of his observations to those concerned in its government, either immediately by letters, or through the channel of the public prints. His letters on subjects of police, and other departments, could they be collected together, would form a large and useful volume, which might convey much instruction to the magistrate, and no small degree

of information to the architect and the tradesman. He even condescended to exert his influence in the improvement of the common pavement; to widen the streets, and to open new communications for the health and convenience of the citizens. He suggested also a plan for bringing the northern navigations, which already unite Liverpool, Bristol, and Hull, into the vicinity of London, by new canals, the grand reservoir of which he projected to rise in Cold-Bath Fields.

Considering expeditious communication through the streets of London to be of singular importance in a mercantile city, he lamented the obvious deficiencies in this respect, which occurred in almost every part of the metropolis, and projected avenues, which, with little expence, might have been formed, by an ample entrance from Moorfields to the Mansion-House, and from Islington to Blackfriars Bridge, in straight lines. This plan, which was very near being accomplished by the exertions of Charles Dingley, who constructed the saw mills at Limehouse, in imitation of those at Sardam, would have undoubtedly proved of the highest utility, and would have been a great addition to the beauty of the metropolis. Blackfriars, one of the finest structures that human industry and judgment ever executed, and which covers one of the noblest streams in the universe, certainly deserves an avenue of some elegance, and especially where elegance would necessarily be united with advantage.

The preventing of conflagrations, so common in large cities, and which are often attended with the most melancholy consequences, was likewise an object to which this worthy and benevolent man's attention was directed. As no edifices were more likely to take fire, or had afforded more striking examples of the terror and distress occasioned by such accidents, than sugar houses, the doctor proposed various modes of guarding against this evil. When the Minories were laid open, by pulling down the old houses, that situation appeared to him eligible for the construction of those and similar hazardous buildings; and he wrote two anonymous letters on this subject, which appeared in the *Gazetteer* for December 30, 1768, and January 19, 1769.

Dr. Fothergill greatly exerted himself to remove another cause of destruction, equally fatal as the foregoing, though, perhaps, not so striking; which is, the mode of interring dead bodies, and especially those of the poor, as still practised in the metropolis. In some burying grounds, the graves are made sufficiently wide to contain three or four wooden coffins abreast,

and deep enough to hold twice as many, one below the other. These pits, after each burial, are covered with a few loose boards, and a little mould to hide the coffin from common view; but they are never filled up till the whole complement of corpses has been interred. When this is done, a second grave is opened upon the same plan, close to the first, leaving the sides of the former coffin still exposed, by which means these receptacles of the dead become so offensive, as frequently to oblige the ministers and others, upon funeral duty, to stand at a considerable distance to avoid the stench. The insalubrity of such a practice is confirmed by the testimonies of many writers*. It was uniformly discouraged by Dr. Fothergill, and to supply the defect of burying places within the city, he proposed the situation of Moorfields, as lying on the north side of the town; for southern winds, being more sultry, were likely to convey to the inhabitants any noxious exhalations, the diffusion of which, northern winds tend rather to check than to promote. That this, however, might be executed with decent elegance, he formed the idea of constructing cmenteries in this large space of ground, formed into distinct regular rows, suitable for every degree of citizens, and appropriated to families, in the same manner as vaults generally are.

Struck with the indecency and impropriety of the lower classes of people bathing in the New River, the doctor, in a letter dated Nov. 16, 1780, and addressed to the Proprietors of the New River Company, mentioned this circumstance, and earnestly recommended to them the building of a certain number of bathing places, as the surest means to prevent this evil. "It seems to me," says he, "that you would render an essential service to the community at large, and to the proprietors, if you would either build a few bathing houses in convenient places, or encourage others to build them, where people might be permitted to bathe at low prices; six-pence, three-pence, a penny each, &c. Begin with a few, and extend them, as occasion requires; some for men, some for women; some for boys, others for girls; and let a peace officer or two be on the spot, to see that no irregularities are committed. On vacant spots in the Spaw Fields, and other parts in the vicinage of populous places, they might be built con-

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* Forestus says he was an eye witness to a plague which arose from the same cause.

“veniently, and let to advantage, limiting the tenants to low
“rates, for the accommodation of servants and others, who
“cannot afford a shilling a time. Many, for want of these,
“go into ponds and rivers, beyond their depth, to the loss of
“several lives.”

In conjunction with the benevolent Mr. Howard, so well known by the sacrifice which he has made to humanity of his time and his fortune, Dr. Fothergill exerted his endeavors to prevent those miseries and diseases which are produced by human contagion. The legislature, alarmed at repeated instances of infection which prisoners disseminated in courts of justice, when brought before their judges, was desirous of receiving the best advice upon the subject; and Dr. Fothergill, with his friend, was ordered to attend the House of Commons; before which they communicated such information, as gave rise, in the year 1774, to a bill, entitled, “An act for preserving the
“Health of Prisoners in gaol, and preventing the gaol distemper;” and also to a plan for building detached or penitentiary houses, as a mode best calculated to restrain indolence and vice. These two distinguished persons, with George Whatley, Esq.; were appointed by the King commissioners for directing suitable buildings, to carry into execution this new system of correction. This useful design Dr. Fothergill did not live to see completed, though he had laboured assiduously in digesting it, and had previously inserted some useful remarks in the public papers on the punishment of convicts.

Being always a warm advocate for promoting useful education, Dr. Fothergill contributed considerably towards the seminaries of learning instituted at Williamsburgh, New-York, and Philadelphia, in North America; and what in this respect claimed the principal share of his attention, was, the forming of an extensive establishment, for educating such children of the Quaker society, as were prevented from enjoying the advantages of mental cultivation, by the indigence or misfortunes of their parents: and a fortunate event rendered the execution of this design very easy.—On his return from Cheshire, through Yorkshire, in the year 1778, having staid a few days with Dr. Hird, he received several visits from many of his friends in those parts. In one of these interviews, the conversation turned upon the institution at Gildersome, for educating poor children amongst the society. The doctor enquired into its state and management, and how far it might serve as a model for a larger undertaking. A just description being given of it, he

concluded that it would answer his purpose ; and the result was, that a building, and an estate, consisting of eighty acres of land, were purchased, improved, and furnished by a subscription, in which the doctor set a generous example by his own contribution, and an endowment, by will, in perpetuity.

The success of this school fully answered Dr. Fothergill's well-grounded expectations, as will appear from the following account of it in the year 1781, by Dr. Hird: "There are," says he, "above three hundred children, of both sexes, under the roof, furnished with all the necessary conveniencies and comforts of life, properly clothed, and educated in every branch of knowledge suitable for the station in which it is presumed they may be placed. The children are taught habits of regularity, of decency, and of respectful subordination to their superiors ; of forbearance, affection, and kindness towards each other ; and of religious reverence towards their Maker ; and I may further add, those habits of silence and recollection, taught and practised in the ancient schools of philosophy, inculcated in the scriptures, and most emphatically called *the true door of entrance into the school of wisdom.*"

In the year 1754, Dr. Fothergill had been chosen a Fellow of the Royal College of Physicians at Edinburgh, as he had early been of the Medical Society instituted there, and since incorporated by royal authority ; in 1763 he was elected a Fellow of the Royal Society of London, and he was one of the earliest members of the American Philosophical Society, instituted at Philadelphia. Conspicuous, therefore, as a physician, in one of the first cities in Europe, his character could not be unknown on the continent, where science is cultivated with the same commendable ardor as here. Linnæus, the late botanical luminary of Sweden, had distinguished a species of *Polyandria Digynia*, by the name of *Fothergilla Gardeni* ; and, in 1776, he was chosen a Fellow of the Royal Society of Medicine at Paris ; for men of true science, of every nation, even in the tumult of empires, ought always to be united in rendering mankind wiser and happier.

Dr. Fothergill had now attained the zenith of medical reputation ; and in national concerns, or public calamities, arising from disease, his opinion was eagerly sought after, and uniformly adopted. When the British House of Commons was informed of the dreadful ravage, occasioned by the jail distemper among the French and Spanish prisoners confined in Winches-

ter, Dr. Fothergill's opinion was instantly taken on the subject, and he recommended Dr. J. Carmichael Smith to superintend the prison, to avert, if possible, the spreading contagion. The success of this gentleman's endeavours, whilst it did honor to his own professional abilities, reflected no less credit upon Dr. Fothergill's discernment, in making choice of an able physician.

Long before this period, it is well known, that the Empress of Russia, with a spirit and resolution which added lustre to her dignified station, resolved to receive the small-pox by inoculation; and having heard of the Suttons, as celebrated in this department, ordered her ambassador at the British court to send an experienced person to Petersburg to perform the operation. When this order arrived Dr. Fothergill was consulted, and by his influence, and his alone, the life of the Empress was entrusted to Doctor (afterwards Baron) Dimsdale, whose experience justly entitled him to this distinguished employment.

In the latter end of the year 1774, previous to the departure of Dr. Franklin out of this kingdom, an intimate friend of Dr. Fothergill being in company with a nobleman of great political experience, and the conversation turning on the critical situation of the American colonies, the latter pressed this gentleman to attempt a compromise with Dr. Franklin before his departure. Having readily undertaken this business, from an ardent desire to promote a reconciliation between the two countries, he immediately applied to Dr. Fothergill, who heartily united in the undertaking; and, the same evening, they both invited Dr. Franklin to a conference, which the Doctor agreed to. The result of this meeting was, that they should have another interview the evening following, when Dr. Franklin should draw out such a conciliatory plan as he conceived America would assent to, and that the other two, as Englishmen, should object to such claims as they might think Great Britain ought not to grant.

On the appointed evening Dr. Franklin produced his plan, consisting of seventeen propositions, part of which were objected to by Dr. Fothergill and his colleague, and given up, and suffered to be expunged, by Dr. Franklin. In this state a copy was taken, and imparted for negotiation; but as the

twelfth article* of the propositions was insisted on by Dr. Franklin, though many of the others were acceded to, the negotiation was unluckily broken off, and, a short time after, the doctor embarked for America.

For a series of years Dr. Fothergill enjoyed a good state of health, and time seemed slowly to diminish the vigor of his body, without much weakening the exertion of his mind; but, in 1778, he was attacked by that disorder which, at length, put a period to his existence. About the middle of November, on waking out of a short sleep, a forcible inclination to make water ensued, but without the power. For a day or two preceding, some heat, and an unusual difficulty had attended; but a total suppression afterwards came on, that for upwards of two weeks required manual assistance, attended sometimes with most excruciating pain, though no less than two hundred drops of thebatic tincture were given in the space of a few hours. In the commencement of December, however, he was able to see his friends. Soon after, the importunities of the sick forced him again into his former arduous and active life, and, for two years, he enjoyed a tolerable degree of health. During this period he visited Ackworth school, in order that he might endeavour to perfect his plan, and perpetuate its advantages to posterity; and he made a short tour to Knaresborough, in Yorkshire, after an absence of many years, to pay, as he himself expresses it, "the grateful tribute of a tear at the side of an honored parent's grave."

On the 12th day of December, 1780, he was again seized with a suppression of urine, which no remedy could alleviate, and no art remove. "I saw him," says his biographer, "in a state of acute pain, which seemed almost insupportable; he had strength enough to raise himself up in bed; but with such extreme thirst, that, while he leaned on his right arm, he held in the left hand a glass of wine and water, of which he was obliged to sip after every sentence, in order to enable him to speak; he was then as serene as if in perfect health. He endeavored, indeed, to assume a degree of cheer-

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* This article was, "The late Massachusetts and Quebec acts to be repealed, and a free government granted to Canada." These acts included the Boston port bill; the alteration of the charters of the Massachusetts-Bay; and the extension of the limits of Canada.

† Dr. Lettsom.

“fulness which was natural to him when well, and described
 “his complaints, and their probable fatal termination, with a
 “pious hope, that *he had not lived in vain, but in a degree*
 “*to answer the end of the creation, by sacrificing interested*
 “*considerations, and his own ease, to the good of his fellow*
 “*creatures.* Some individuals might have envied the uni-
 “versal esteem he acquired by his virtues, his manners, and his
 “skill in healing; and all may envy that comfort of mind
 “that sustained him to his final dissolution, which was on the
 “26th day of December, 1780.”

To prevent the inconveniencies that were apprehended from the crowd, who proposed to assemble, to pay the last offices of esteem to his memory, had he been interred in London, it was judged advisable to carry his remains into the country; and on the 5th of January, 1781, they were deposited in the burial ground of Winchmore-Hill, about seven miles from town, upwards of seventy coaches and chaises attending upon this melancholy occasion.

In person Dr. Fothergill was delicate, and rather of an extenuated figure: his eye had a peculiar brilliancy of expression; yet it was not easy to mark the leading trait in such a manner, as to disengage it from the whole. He was remarkably active and alert, and, with a few exceptions, enjoyed a general good state of health. He had a peculiarity of address, resulting from person, education, and principle; but it was so accompanied by the most engaging attentions, that he appeared the genuine polite man, superior to all the forms of breeding.

His dress was remarkably neat, plain, and decent, peculiarly becoming himself; and it may be justly said, a perfect transcript of the order, and of the neatness of his mind. He considered it as unworthy of a man of sense, and inconsistent with his character, to suffer himself to be led away by the whim of fashion, and to become the slave of its caprices. This impression upon his understanding was, however, much strengthened by his firm attachment to his principles as a *Quaker*, which lead to that decent plainness and modesty in dress which may be presumed to be one, at least, amongst the external evidences of a spirit elevated in its views above all transient and sublunary things.

(To be concluded in the next Number.)

P O E T R Y.

EXTRACT FROM MARRIAGE.

AN ODE.

FREE should the sons of freedom wed,
The maid by equal fondness led,
Nor, heaping wealth on wealth,
Youth pine in age's wither'd arms,
Deformity polluting charms,
And sickness blasting health.

But house for house, and ground for grounds,
And mutual bliss in balanc'd pounds,
Each parent's thoughts employ:
These summ'd by Wingate's solid rules,
Let fools, and all the sons of fools,
Count less substantial joys!

And yet no niggard care confines
The child indulg'd—Lo! India's mines
Flame in the daughter's dress:
As gorgeous shines the lavish son;
—No luxury refus'd,—but one,
Domestic happiness.

The victim comes in rich attire,
Dragg'd, trembling, by her ruthless fire,
Thy child, O monster! save;
Better the sacrificing knife,
Plung'd in her bosom, end that life,
Thy fatal passion gave!

With torch inverted Hymen stands,
 The furies wave their livid brands;
 Wild horror, pale dismay :
 Soft pity drops the melting tear,
 And lustful satyrs grinning leer,
 Sure of their destin'd prey.

Compell'd, the faltering priest slow ties
 The knot of plighted perjuries,
 For spotless truth ordain'd.
 More fitly had some daemon fell,
 Some minister of sin and hell
 The sacred rites profan'd.

Go, wedded pair ! all blithe and gay,
 Young virgins strew the flowery way,
 And crown your festal gate :
 Invok'd the genial powers attend ;
 —So shall a hapless line descend,
 Heir to your wretched fate.

FROM THE ART OF WAR,

A POEM,

BY JOSEPH FAWCETT.

O'ER once the haughty baron's house of war,
 Now to a county's dreary jail decay'd,
 Whose ruin frowns on yon tall hill from far,
 The dead of night had thrown its deepest shade ;

Hush'd lay the captive foes of angry law ;
 Loud clanking chains the ear no longer fill,
 Oblivion bless'd the hopeles' felon's straw,
 And Mis'ry's mad, inebriate mirth was still.

But one there was whose lids refus'd to close :
 More greatly curst, one daughter of Despair,
 Who wildly thus pour'd forth her wakeful woes
 Thro' the deep silence of the midnight air :—

" 'Tis well—'tis well ;—my forest ill is o'er :—
Thou little wretch, that caus'd my keenest pain,
Shalt lift thy piteous looks to me no more,
For food my utmost efforts fail'd to gain !

" Come, kill the mother who her child has kill'd* !
Haste, righteous judges, and avenge the deed !
Yes, men of justice, I've for ever still'd
The raging famine that I could not feed.

" Death, to thy gate I come at last for aid !
I knock'd at others, and they gave me none :
'I and my babe are perishing,' I said ;
Me and my babe they sternly bad Begone !

" Friend of the poor ! an outcast wretch receive !
From woes the wealthy will not, thou wilt save !
Thy kinder hand shall all my wants relieve ;—
No hunger gnaws us in the easy grave.

" No mother o'er her starving infant there
Her empty hands with raving anguish wrings !
What was it brac'd this heart such pangs to bear ?
How came ye not to crack, ye iron strings ?

" Bread?—sweetest suppliant—ask it not of me—
The last, last crumb I had, has LONG been gone :
Come, shall I lift thee up, and let thee see,
That shelf thine eager gaze devours, has none !

" Take off those craving, cruel eyes from me :
Look thus at them, who feast on sumptuous fare :
Yonder they sit !—the loaded tables see !—
Carry those asking eyes, pale sufferer, there.

* The poor woman having lost her husband in the war, and having implored relief at several doors in vain, in the town of Liverpool, in a fit of desperation, took her child (about three years old) in the public street and dashed its head against the wall : immediately surgical aid was called, but in vain. Upon opening the body of the child, the surgeon gave it at his opinion, that its stomach had not received food for three days before. The miserable mother is committed to Lancaster Castle.

"Murd'ers!—tis false—did I the murder do!
 Say not 'twas I that stain'd the street with gore;
 Ye hard, unmelting sons of wealth, 'twas you!
 In vain I wept for succour at your door.

"Ye would not let my little cherub live;
 Rocks!—ye refus'd to lend it longer breath:
 A mother gave it all she had to give—
 Gave it a beggard's mother's blessing—DEATH!

"Heav'ns!—how I strove my innocent to save!
 Till my worn spirit could no longer strive;
 No more endure to hear the breath I gave
 All spent in cries for bread I could not give!

"For three long days my wond'rous patience bore
 Those ne'er to be forgot, heart-piercing cries;
 Bore to behold the pining looks implore—
 Bore the dumb hunger of the hollow eyes!

"For joy a child is born into the world,
 Delirious mother, that her pain forgets;
 Mine out again this hand in mercy hurl'd!
 With juster joy my bounding bosom beats!

"Here what but wolves, but wild destroyers dwell?
 They tore my husband from my helpless side,
 And, when the father in their battles fell,
 A little bread his famish'd babe denied.

"When Surfeit swells, while wasting thousands die,
 When Riot roars amidst surrounding groans,
 Whence springs the patience of the quiet sky?
 What keeps ye silent, ye unruffled stones?

"Farewel, thou dreary scene of want and woe!
 The poor to dust where hard oppressors grind;
 Force seas of blood and seas of tears to flow,
 And triumph in the torments of mankind!

"My fellow-victims! that so calmly lie,
 Nor join the vigils these parch'd eyes must keep,
 Forgetful each of all his misery,
 I also, sound as you, shall shortly sleep.

"Fly, my deliverers!—hither wing your way!
Come, in your robes of beauteous office, come!
And you, ye brightest sun-beams, deck the day,
That to her rest a weary wretch shall doom."

EXTRACT FROM SYMPATHY,

A POEM.

BY MR. PRATT.

ONCE, and not far from where those seats are seen,
Just where yon white huts peep the copse between,
A damsel languish'd, all her kin were gone,
For God who lent, resum'd them one by one;
Disease and penury, in cruel strife,
Had ravish'd all the decent means of life,
E'en the mark'd crown, her lover's gift, she gave,
In filial duty for a father's grave,
That so the honour'd clay which caus'd her birth
Might slumber peaceful in the sacred earth,
Chim'd to its grass-green home with pious peal,
While hallow'd dirges hymn the last farewell;
At length these piercing woes her sense invade,
And lone and long the hapless wanderer stray'd,
O'er the bleak heath, around th' unmeasur'd wood,
Up the huge precipice, or near the flood;
She mounts the rock at midnight's awful hour,
Enjoys the gloom, and idly mocks the shower;
Now scorns her fate, then patient bends the knee,
And courts each pitying star to set her free.
Then starting wilder, thinks those stars her foes,
Smites her sad breast, and laughs amidst her woes;
Oft would she chace the bee, or braid the grass,
Or crop the hedge-flower, or disorder'd pass;
Else, restless loiter in the pathless mead,
Sing to the bird at roost, the lambs at feed;
Or if a nest she found the brakes among,
No hand of her's destroy'd the promis'd young;

And when kind nature brought the balmy sleep,
 Soon soon she woke to wander and to weep;
 Across her breast the tangled tresses flew,
 And frenzied glances all around she threw;
 Th' unsettled soul those frenzied glances speak,
 And tears of terror hurry down her cheek:
 Yet still that eye was bright, that cheek was fair,
 Though pale the rose, the lily blossom'd there.
 A wandering swain the beauteous Maniac found,
 Her woes wild warbling to the rocks around;
 A river roll'd beside, aghast she ran,
 Her vain fears startling at the sight of man;
 And, save me, God! my father's ghost! she cry'd,
 Then headlong plung'd into the flashing tide.
 The youth pursues—but wild the waters rose,
 And o'er their heads in circling surges close,
 Not Heav'n-born Sympathy itself could save;
 Both, both alas! were whelm'd beneath the wave.
 And lives the man, who senseless could have stood
 To see the victim buffet with the flood?
 Whose coward cheek no tinge of honour feels,
 Flush'd with no pride at what the Muse reveals!
 If such a man, if such a wretch there be,
 Thanks to this aching heart, I am not he.

INSCRIPTION.

SACRED TO THE MEMORY OF A LADY.

IF native dignity, with grace refin'd,
 The gentlest manners, and the purest mind;
 If Piety, with high instruction grac'd,
 That glorious inmate of the virtuous breast;
 If chaste Benevolence—Affection mild;
 If melting pity for Misfortune's child:
 If filial fondness, if the tenderest love
 And truest friendship admiration move:
 O deeply mourn Perfection's proudest boast.
 The fair possessor of these virtues, lost;
 Nor check the tender sigh—the holy tear,
 Meek Pity's best disciple slumbers here.